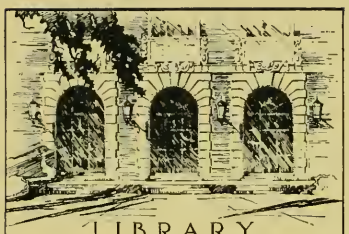

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THE VOCATION

AND

DANGERS OF THE CHURCH

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AND

DANGERS OF THE CHURCH

A Charge Delivered to the Clergy of the

Diocese of Rochester

AT HIS PRIMARY VISITATION

OCTOBER 24, 25, 26, 1899

BY

EDWARD STUART TALBOT, D.D.

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CONTENTS

PART I

	PAGE
INTRODUCTION	1–3
THE RETURNS—	
GENERAL CHARACTER	3–6
α. OBSERVANCE OF SPECIAL SEASONS	6–9
ASCENSION DAY	6
EMBER AND ROGATION DAYS	7
DAILY SERVICES	9–11
β. THE GREAT SPIRITUAL NEED AND THE CHURCH'S FORCES	11–17
DEACONESSES	13
GREY LADIES	13
LAY READERS, ETC.	13
CHURCH ARMY	15
WILBERFORCE MISSIONERS	15
γ. SUPPORT OF FOREIGN MISSIONS	16
TEMPER OF THE CHURCH	17–21
GENERAL LOYALTY	17
PARTIES	17
AUTHORITY	19
THE ORDER OF HOLY COMMUNION	21–27
MANUALS	28
COMMUNION OF THE SICK	28
SPONSORS	29
EDUCATION	30–36
CHURCH SCHOOLS	30–32
BOARD SCHOOLS	32–36
S. GABRIEL'S COLLEGE	34

PAGE

CLERICAL INCOMES 36-37
TITHE 36
PEW RENTS 37

PART II.

GOD'S PURPOSE IN CHRIST THROUGH THE CHURCH 38-42

A.

I. THE PURPOSE FULFILLED IN WORSHIP 43-50
II. THE PURPOSE FULFILLED IN CORPORATE LIFE 50-54
THIS FULFILMENT OBSCURED AND ENDANGERED: ECCLESIASTICISM ... 54-58
1. TRUE AND FALSE CHURCHMANSHIP 58-59
2. OVER-KNOWLEDGE OR DOGMATISM 59-68
3. INSUFFICIENT REGARD OF THE LAITY 68-79
4. RELATIONS TO OTHER CHRISTIAN BODIES 79-82

B.

THE CHURCH AND HUMAN LIFE—
WHAT IS DONE 82-87
WHAT IS LEFT UNDONE... 87-91
HINTS FOR PROGRESS 91-102
1. MORAL WITNESS 91
2. SYMPATHY, WITH PRACTICAL THOUGHTS AND ASPIRATIONS... 92-98
3. SUPREMACY OF CHRIST 98-102

SUMMARY 102-108

APPENDICES 109-115

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O Pray for the peace of Jerusalem: they shall prosper that love thee.

Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church. Fill it with all truth; in all truth with all peace. Where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make up the breaches of it; O Thou Holy One of Israel. Amen.

Deliver Israel, O God, out of all his troubles.

PART I.

Right Rev. Brother, Rev. Brethren, and Brethren of the Laity,

Four years ago from S. Luke's Day last past I was called to be the hundredth occupant of this most ancient See, and consecrated to be Chief Pastor of the so great people of this Diocese by the Holy Spirit, through the hands of my own Father in God, Edward, Archbishop of Canterbury. I might have hoped to serve under him as Suffragan, and Chaplain of his Province, for years to come. It pleased God to rule otherwise: and a year had not passed before he was taken from our head by a death which, joined to such a life, shone with singular moral power and beauty. We sorrowed for a great loss: but often since then, in days of trouble which would have vexed his spirit, we have thought with gladness of his peace and rest. We see now, even better than then, how well he had done his work for his time: but I am not sure that we realise yet how much help to face her troubles the Church had quietly gathered during the Archiepiscopate of Archbishop Benson, from the impulse of his enthusiastic loyalty, and from the results of his courage and skill. Different men match different times, and for the rougher days which followed, we have counted it a great blessing to have at our head the unfaltering courage, strong decision, and simple justice of his successor, with influence heightened, and natural force not abated, by the long years of his record. It is only one of many like losses for which thinking Churchmen have to grieve to-day, that he should not be free to put the fire and force of his heart into the congenial tastes of rousing the Church to her duty of Evangelisation abroad, and of

conflict with the colossal evil of intemperance at home, and should have to give his time and strength, as he has done without stint, to the meaner and more thankless work of composing controversy. But in the poorer, as in the nobler work, it is beyond price to have one to lead us whose constant aim is the unworldly service of the Master.

Four years of Episcopate before a Primary Visitation are, I suppose, according to custom, one too many.[1] But there may be compensation for this in some added opportunity of gaining knowledge of this vast Diocese. I wish with all my heart that I had used it better. I am painfully sensible that there are some of you with whom I have even now hardly ever, if ever, come into contact, and more with whom I have never exchanged the words of brotherly intercourse, and, it may be, pastoral counsel, which give reality to the relations between Bishop and Clergy. But you, I know, by many a kind expression, make the excuses for this which, in part, deserve to be made: and I gratefully record my thankfulness for this among many other kindnesses of yours, which have warmed my heart and blessed my life in these four years, that you cast upon me no needless burden of correspondence and business. Do not carry this consideration too far; and when in any matter of your parochial responsibility, or your personal life, you feel that you would desire help of your Bishop, do not scruple to ask it. Of your Bishop, or I should rather say, of your Bishops. For I am mindful, and so are you, how it is that my load has been lightened: you are mindful, and so am I, with gratitude and affection, that half of what a Bishop's advice, sympathy, or experience can do for a Diocese, has been received by you in full measure and with unstinted trouble from the Bishop Suffragan. We do not remember this less gratefully because much of it has been done from a heart and home saddened by a great bereavement.

But the Diocese, in fact, demands more than what the fullest energies of two Bishops can give. It is episcopally undermanned. We sometimes do too much, while the Diocese gets too little, partly because of what our hurried doings oblige us to neglect.

It is this which has led to the project long considered not only

[1] Canon LX.

among ourselves but in Convocation[1] for the division of the Diocese. We have at last brought the matter out of a condition of confused debate into practical and generally (though not universally) accepted shape. I have spoken of this before, and need not dwell on it now. Personally, I feel that the need of a separation of Rochester and Chatham from the See of South London is the most pressing thing. The greatest difficulty is that the increasing coherence of the County of London and the disinclination on the side of the Diocese of Canterbury for any large territorial concession (or shall I say, restitution of what quite recently was ours ?) makes it difficult to equip Rochester with an adequate territory. She might at least, I think, take the Medway down to the sea, including Queenboro' and Sheerness, and so include all the naval and riparian work. To this matter we shall, this autumn, put our hands. I have, during the recess, formed as strong a General Committee as I could command.

I do not propose to occupy you with any general description of the Diocese, its needs and its equipment. Part or all of this was done by the first founder, as he deserves to be called, of the Diocese in its present shape, Bishop Thorold, with a brilliancy which will hardly be repeated, certainly not by me. Nor would I care to put myself into comparison with what I remember thinking when I read it, with little thought of what was coming to myself, Bishop Davidson's masterly review of Diocesan work and organisation.

My attempt will be to offer you (1) some remarks, together with directions of counsel or authority, based upon the results of the Visitation; (2) some reflections upon the larger problems of the Church's life.

Let me first tender to you my thanks for the material which you have placed before me in your replies. I can conscientiously say that I have reviewed the whole of your statistics, and read every word of your answers to my Supplementary Questions, making notes upon them which may, I hope, enable me to make subsequent use of your remarks or suggestions.

I followed Bishop Davidson's precedent, and, as I hope, your

[1] See the *Report of a Committee of the Lower House of the Convocation of Canterbury*, 1889, No. 237, in which this Diocese stands as the first case requiring division.

convenience, by making your annual Church Year Book Return serve as the main reply to Visitation enquiries. Let me say a word in passing as to the value of that Return. I am well aware that it costs you yearly considerable trouble, for I have myself, at Leeds, had it to make. But that trouble will, I am certain, be greatly lessened by the use of the Parochial Register, which is a counterpart in shape to the Return. The effect will be that if this is duly filled up when one Return is made, the next year's Return will stand to its predecessor only as a new edition. But whatever the trouble may be, I am sure it is well worth while, and I rejoice to see that the good sense and judgment of the Clergy has pronounced decisively in its favour, by an almost unanimous compliance with the request to fill it up, which could never have been enforced against a strong resistance. I know the difficulties that some feel about "numbering the people," and against "spiritual statistics." But I venture earnestly to say that these are objections not to the Return, but to a way of misusing it. In this Diocese certainly, numbering the people is likely to minister to something very unlike pride; and such a Return is, at the very least, as much a confessional of our failures as a roll of our successes. I venture to think that in two ways, at least, it may be of real service to our Church life. It is good to be brought to book; to have to take ourselves to task; to see in black and white what we really are doing, and what it all comes to. It must be good also for individual Clergy to have to try their work by a paper which represents what is (with all allowance, no doubt, to be made for local circumstances of poverty, paucity of numbers, and the like) the standard of a vigorous, well-equipped, thoroughly worked parish.

I should be ungrateful if I did not add a word of thanks to Canon Burnside, whose labour, much of it out of sight, has been enormous, and must have been often thankless. His skill, patience, and courtesy are largely responsible for the result. On his part, he has expressed to me appreciation of the degree of accuracy and completeness already attained, and of the yearly advance in these respects.

I regret that I did not issue these Returns and my accompanying questions earlier in the year. This has caused some of you incon-

venience, which you might have been spared, and for which I ask forgiveness, and in a certain number of cases it has led to hasty and imperfect replies. While I take my own share of blame, may I express a little regret that a few of the Clergy have treated the Return as a tiresome technicality, to be got over as quickly and laconically as possible? They have not considered that, at least from the point of view of the Bishop, anxious to do his duty and to take interest in their work, it is an opportunity of some little importance. It may be well just to say this in view of a future Visitation, whether or not you and I are here to take part in it.

I pass to the substance of the Returns. Their dry figures are eloquent of many meanings, and there is in them not a little pathos. They seem to me to speak most of labour, steady, unromantic, persevering labour, with little reward as the world counts it, either in money or fame, often with little tangible success as we ourselves count success. We of this Diocese may not be a brilliant Church, nor our work specially enterprising or inventive; but I claim this for us, that we 'keep at' it. We are, in truth, a working Church. But, brethren, even for this do not let us boast ourselves too much, living as we do in the midst of a people upon whom the strain of work, often underpaid and underfed work, is heavy, day and night.

There are very few left of those records, once familiar, of two Services on Sunday, a monthly Communion, and the Church never open at any other time, unless for a wedding or funeral or on Christmas Day and Good Friday, National or Sunday Schools as the only form of organised work, and no giving except an occasional collection for the Wardens' expenses and the local poor. Such records will be, I hope, very shortly extinct. Even a poorly worked Church of to-day is usually a good deal above this level. But we can go much further and say that the average Church is a working Church, and that the records of a very large number suggest work which may easily, and does constantly, mean overwork for men, and women too, overmatched by the scale of their task.

It goes with this that there is a quickened feeling for the Church's principles, and an increased perception of the value of her order. The Sacrament of the Lord's Table has been recovered from much of its neglect in former days; it is normal now to make the

celebration of it, according to the Church's practice from the first, an unvarying part of Lord's Day observance; and very frequently (as is much best) this is done at one regular hour, whatever other opportunities are added. The quiet steady habit of Communion with the Lord on His Day is perhaps the best and most representative part of such a standard of methodical religious life as we may practically try to hold up to the well meaning and sincere among our young people.

Lent is almost universally observed, if only in some very slight way in many cases, and in Church and School the seasons and chief festivals of the Church's year set their steadying and directing impress on our teaching. That this may be formal is most true; most true also that it would have more generally marked effects if we and those who work with us were ourselves more inwardly responsive to the contributions which the Church's days of fast, festival, and commemoration make to our devout thought and self-discipline. But what is done is something, and in many individuals much.

I have been glad to notice in this connection that the Churches in which the great Festival of our Lord's Ascension is not observed, or is left without a celebration of Holy Communion, are a very small minority.[1] In those few cases the Clergy would, I daresay, plead that they could not get any one to join in the observance. I should venture to reply that if so this is a mark of something lacking in the teaching—that a special effort, such as even a five a.m. celebration, which I have known both in town and country, might overcome the most stubborn external difficulties; that such special efforts, when a few can be led to make them, bring the reward which attends effort, teach more than many sermons, and mitigate the softness which, as colonial and missionary examples often remind us, is too characteristic of a long established Church life with an easy abundance of religious opportunities. On the merits of the matter there can plainly be no question that the Church, through her Prayer Book, with its Proper Preface for the Octave, Proper

[1] I have noted seventeen cases. May I suggest the expediency in many places, both town and country, of attempting a very early Communion on that day, before the working hours of a day which the world does not keep? The present scanty observance of it is rather a humbling proof how much secular recognition, or the opposite, governs our religious ways.

Psalms and name given to a Season, marks Ascension as one of her highest days. It is equally plain that its omission mutilates most seriously the anniversary exhibition of her historic Creed, and misses an opportunity of emphasising teaching about our Lord's present and abiding Lordship and Priesthood, which are specially needed to link His earthly work with the dispensation of the Spirit, and to fill the Church's life not only with an inspiration from the past, but with the power of an endless life and a present Lord.

May I ask that this omission be supplied, where it still exists?

I have asked you, in one of my questions, about the observance of Ember and Rogation Days. I hope that none of you have seen in the question the enquiry of an official, pressing with futile or meritorious pedantry, every detail of order. You are more likely to have thought that it was the question of a theorist, drawing pictures to which there is nothing corresponding in the life of to-day. I beg you to believe that this is not so. I think I may claim to be too sensitive to the life round me not to realise how remote and unmeaning names like these may sound in many a South London or country parish, when it is as much as you can do and more to get people to Church at all. But this does not alter my earnest wish to get you to observe these days more efficiently. It cannot be right that I should get as an answer to the question, "What means do you take to secure the observance of Ember and Rogation Days?" the reply "None whatever." But is the answer, "Give notice of them, in Church," much more satisfactory? The notice was surely never meant only for private guidance. What is not worth a place in the Church's united worship will hardly be respected by individuals. Nor is this unpractical. For there is a very real sense in which it is true that we may get more the more we ask. We often dilute till the colour and flavour are hardly perceptible. We are wrong in adjusting our system to the least attached Church-goer. A Church life is not one of the things which is, or should be, of the strength of its weakest link. There should, indeed, be simplicities of service and teaching which will prevent our turning away any one whom we might have won. But a life in which there is a certain substantiality and colour and variety is quite as likely to attract as one where these things are not. I think this could be

shown from very various religious examples. Men and women who desire—and there are such in every parish—to serve the Lord are helped and not hindered by being shown that there is more to grow into in the Church's life than they saw at first. They can be led on in many a case to delight in its meanings. This is strictly relevant to the case in point. Special seasons of pleading with God in more intense, and, at the same time, in more particular and detailed earnestness for the things of our need: here is a thing to which the awakened religious instinct will respond. We invent them for ourselves; we have our Day of Intercession, or our Prayer Meeting. Why should they only be sought in these quite legitimate ways of our own, and not also found within the Church's order?

The result is that that order stands for what is formal, and anything warm or flexible must be sought outside it. It is not thus that we can create, by God's help, that worthy conception of the Church of which I hope to speak later on. Why should not our communicants be trained to see that the Church in God's name calls for and expects their service? Only so shall we get more adequate working help, by a recognition of the law of Service as binding on all Christians. Only so can we get the Almsgiving which would bless and be blessed. Only so can we awaken and confirm faith in the power of corporate Prayer. A special service of humble and penitent prayer at the four Embertides, not only for the Bishops and those whom they ordain, but for the Church's needs and their remedies, for different branches of her work, for her greater unity, enlightenment, and charity, for pardon of her many sins, negligences, and ignorances, for blessing on the coming season of the year. This, surely, would not be difficult to arrange. It might be made a very concrete and real thing. It might be in part without form or book, guided by the clergyman. Why should not the weekly Prayer Meeting or Guild Meeting be suspended, and moved to the Wednesday or the Friday in Ember week, and then held in Church with a special character of this sort given to it? Why should not the good habit become more general, which I find already fairly frequent, of holding a short special service of prayer on each of the three Rogation Days, one for Temporal Blessings, one for Foreign Missions, one for the Home Work of the Church—perhaps with a few spiritual words on Prayer to tune the

little group of praying folk? Ascension Day would not be worse observed if we had thus joined the great Intercessor; and more things than you realise would be brought home to many hearts.[1]

Do not, I pray you, think this unimportant. Can we, as things are, say to ourselves at those times that a mighty and prevailing voice of prayer to which we can associate ourselves is going up to the Throne from the whole Church? Can you reckon all the gain that it would be to us to be able to say it, and the quickening of the life that it would mean? These are the measures of our own self-incurred loss.

I cannot leave what I have said on this matter without asking you, and specially the younger Incumbents, to consider very deliberately and prayerfully the bearing of what has just now been very imperfectly said on the much larger question of Daily Prayer in Church according to the directions of the Prayer Book. You will see at least that it is not as a formality that I should press it. Formality is rather the danger against which we who use it should continually watch. But why is prayer more formal on week-days than on Sunday, or prayer on each week-day more formal than on one, or prayer in public more formal than in the parlour or at the bedside?

I speak with entire respect of many who do not use it. I know that many of them are far better and more spiritual men than myself; I know that they are men of earnest faith and greatly given to prayer. But yet I venture to say, as my responsibility obliges me, that I am sure that they are wrong.

I believe that the conscience of the Church would be clearer and brighter from a general compliance with rules which I will reprint with this Charge.[2] They are after all very clear and distinct and as plain as any directions in the Book; they are reinforced by other features in it such as the Lectionary and the Psalter; and they represent the very ancient practice and the very profound instinct of the Church, to give public and visibly united expression to her daily corporate supplication before the Throne.

I believe that the Clergy would gain themselves by the daily reminder of their Ordination vow to plead for their flocks, by familiarity

[1] Appendix I., *infra*. [2] Appendix II., *infra*.

with the whole Bible as it passes before them in steady course, by the gentle pressure of an ordered rule in a life which is too often one of just so much order, or disorder, as the individual gives it; and even by the little yoke of self-denial which it entails. It saddens me often to send an earnest young Deacon or Priest away from his Ordination to his solitary lodgings, and feel that in the devotional side of his daily life (except what he may gain—it is a large exception—from the example or occasional words of his Vicar) there will be no steady control or stimulus beyond what his own resolution and earnestness may supply. I think I have seen enough to warrant me in asking older men to see that they are not in this pulling back or even "offending" younger ones when they would wish to do the reverse. At least, I think I see a readiness in the young to respond to the Church's directions which goes much beyond any party limit.

I believe, too, that the people would gain not only by the blessings granted to such prayer, and by the demand addressed, and the opportunity given, to the more devout among them, but by the quiet witness of faith and worship. These are not the days in which the worshipping side of life can afford to lack the help of organised form.

I subjoin as evidence that I am not speaking unpractically the words of the most distinguished and not the least devoted of those younger College Missioners whom Cambridge has sent among us, himself returning now to Cambridge to feed and foster there, we trust, the response of new generations of Cambridge men to South London needs.[1]

[1] Rev. C. F. Andrews, Pembroke College Missioner, writes in his Thirteenth Annual Report of the Mission, page 5:—"The hour of our daily Evening Service was changed from 5·30 p.m. to 8 p.m. The change has proved most salutary. Since then we have never failed to have a good congregation each evening, the men especially being most faithful. Nothing could give more help to our worn and tired men and women at the end of a weary day than this closing act of worship and intercession. It performs an important missionary work also, as many who feel themselves too shabby and disreputable to be seen in Church on Sunday come in one by one to worship in the week. The fixed hour is of great importance. Our people always know that the prayers are being offered for them morning by morning and evening by evening. Mothers have told me that even when it is impossible to leave their children and come, they have been comforted again and again when they hear the bell ring and know that they are remembered. I am now visiting daily a dying woman whose last words each time I see her, are "Please remember me in Church

I give no direction, I do not even make any request, unless it be for careful consideration of what has been said, in a matter in which movement to be healthy must be of willing hearts. So only can we have not the thing only but the spirit of the thing, and without the spirit the thing will be of little value. But you know what I think, and wish and pray.

To those who already do this I would earnestly say, beware of being mechanical, of 'getting the Office said,' of allowing it to be a substitute for the indispensables of Bible study and meditation and private prayer. Let your outward manner in saying it be the manner of those who pray indeed, and to whom familiarity with what they use brings only delicacy of touch, and power to draw out its beauty and wealth.

Certainly the Churches of this Diocese should be foremost among those which "sigh and cry." Ours, if any, should be a pleading Church. For there is another side to our statistics. I do not wish to dwell upon it in detail. To do so might minister to our own depression; and depression is a bad counsellor, a prophet who helps to fulfil his own prophecies. But it would be wrong to disguise the tremendous facts of alienation and practical secularism. Over large districts, and these not of the town alone, our communicants are only a small fraction or percentage of the population. They go as low in a case or two as one in a thousand. But in many more the fraction is piteously small. I do not think, nor do you, that this is a measure of the amount of religion, not only because of the work of other religious bodies, for this, like our own and more so, is often weakest where need is greatest; but because there is an amount of elemental religion which gives no sign other than by its translation into the

when the time for Service comes." Yesterday, in S. Thomas' Hospital, one of our Communicants said to me, 'As I lie here, I count the hours till Service time comes, and when Big Ben strikes a quarter-to-ten or a quarter-to-eight I think, 'now the bell's beginning,' and when the hour strikes I think, 'now they're all in Church and they'll be thinking of me and I'll be thinking of them.' Little by little there is growing up amongst us a definitely church-going people; and this means order, reverence, obedience, quietness, besides other still deeper gifts which go to transform noisy, wild and intemperate lives. I have often thought that to go into the home of this or that one in our District who was before to be found every evening at the '——' public-house, and now is every night in Church instead, would give a vivid picture of what S. Paul meant by a 'new creature.'

mass of uncomplaining drudgery, and the patience and mutual kindness by which that drudgery is relieved. But what it does mean is, positively, an immense mass of unchecked animalism and heathenism, and, negatively, an immense loss of blessing from God upon human life, and of returns of love and service to Him. I do not forget—it is the greatest weight on one's heart—how much of this is the fault of the Church herself or of her ministers in the past and present, or how much of it seems to be the result, we are tempted to say the inevitable result, of the hideous grinding pressure of degrading and scandalous conditions of housing and life.

I only put before you the fact as one which is to most of you well known. I draw but these two inferences as to the Church's method. The first is, that she must work hard and continually at her "remnant," at the little nucleus of convinced and living Christianity, and must get them increasingly to work and pray and strive with her for the rest: we must aim at hot centres of life. We must resist as our worst danger what is conveyed in the words which tell that where iniquity abounds love waxes cold.[1] The second, to which I shall return before I end, is that she must put her best thought and her best sympathy, without impatience and irritation, with much humility and self-questioning, into the work of disentangling, and if it may be, removing bit by bit the causes of this want of correspondence between man and God's Word to man as that word is spoken through her to the Londoner or dockyard man or country man of to-day—the want of bite of the tool upon the material for which we believe it was meant. We have got a broken contact to renew, and there is no harder work. Perhaps we should add to these two remarks the obvious third, that she is right in going on with her ministries of kindness, whether or no men hear the word which goes with the works, but never forgetting that in the end the word outweighs all the works, and lends them all their worth.

It will, I think, be very plain that for all this work the unsupported solitary Clergyman is (as no one knows better than himself) an entirely inadequate instrument. He needs the support and co-operation of those who can touch men and women's lives from various sides, and come to them more on an equality, and without

[1] S. Matt. xxiv. 12.

the official character which must always attach to him. Thank God we have been gaining in these ways. It is constant and great joy to think of our two great Diocesan groups of trained ladies (which we owe, under God, respectively to Bishop Thorold and to the Bishop of Southwark), our 21 Deaconesses who have received by laying on of hands a commissioned Ministry for the work in which they have been trained in our beautiful Deaconesses' House under its first Head; and our 28 Grey Ladies, giving themselves with less definite committal and less complete training, but at least for the time with not less devotion, to works of mercy. A little group of ladies from a centre at Blackheath, under Mr. Barnes Lawrence's guidance, and with support from the Church Pastoral Aid Society, attempts similar work. In about a dozen parishes, at least, to my knowledge, we have help from Sisterhoods of women given to God for work among His Poor. At Tooting Mr. Baker maintains, with a devotion and loyalty which I cannot characterise without seeming to flatter, the nucleus of a Brotherhood of men living in the world but devoting their leisure to charity. Would that it might increase! If I do not dwell in detail upon the work of our Lay Readers, Scripture Readers, and Mission Women, it is only because time fails. It has been a pleasure to gather the Lay Readers together at Bishop's House, to give increasing care to the arrangements of their admission, and after full counsel with themselves, both on principles and details, to sanction and arrange for them a badge to be worn in Divine Service, a reminder to them of their responsibility and to the people of their Commission. I am glad to say that, by arrangement between the Bishop of Southwark and myself, I shall be able to secure a further degree of episcopal superintendence and detailed interest in this part of our work with little or no loss of my own personal contact. But besides these, I have in mind many forms of service by which individuals or groups, within the Diocese or beyond it, make the work of many of our parishes fuller and more really Christian. Among these, carrying, I cannot but hope, germs of great development in the future, is the increase amongst us of Settlements. To this, however, I refer elsewhere. I note in seven parishes the formation of small Chapters of the Brotherhood

of S. Andrew, with others in preparation, a beginning I would fain hope of more active extension of the Church by the organization of individual lay effort, under whatever forms.

To the Lay Workers' Association on which Bishop Thorold laid such stress, I cannot refer without some confusion of face, and can only plead that Ulysses' bow is not for every man's handling. It hurts me to the quick to feel that by not reviving it (the word is more appropriate than maintaining) I may have pained some who had given to it labour and thought, or may have conveyed to any that I am indifferent or disrespectful to lay work. If I know myself, that work has a very large place in my heart and respect. If even now I thought that I could really add to all the other claims upon me the very large amount of direct personal work which would, I think, be required to make the Association really effective, I would attempt its revival to-morrow. But in any case I hope that the want of this particular organization which had never (I gather) really reached high or general efficiency, will not prevent a real degree of contact between us Bishops and the laity, men and women, who form the militia of our army.

May I say, in this connection, a word to the laymen? They fall too much behind the women in the matter of service to their Church. I do not mean that their circumstances allow of their doing as much: but they need not do so much less. The special instance before my mind is that of Sunday Schools. How are our lads to grow up with a sense that religion is a robust and manly thing if they associate it with nothing but women's influence and women's teaching? The fact that some women have gifts for work with boys and men which few if any men can rival, does not touch the point. I am speaking of general effect and not of particular cases. In one return I found a Sunday School with forty women teachers, and no men. The case is extreme, but it is not uncommon for the men to be some three or four and the women some twenty or thirty. I am quite certain that there is a splendid sphere of service for a young man who will as a teacher get into touch with a circle of boys, and win them by personal influence and care which will soon extend beyond the bare limits of the Sunday School hour. The benefits will return by God's blessing in mental, moral, and spiritual stimulus on the teacher.

I asked you to tell me what you thought of the work of the Church Army. I shall hope to convey to its authorities some note of the results. But I may roughly summarise them as follows. They show amply enough to give welcome encouragement to the heads of the Army, to the excellent men whom it employs, and to those who are disposed to invite their help. But they certainly do not justify any relaxation of effort. In particular, there is pretty frequent indication that the work would be better if there had been fuller and deeper training. I expect that the authorities of the Army would fully realise this, and would allege no objection but the formidable one of expense. But no money is better spent than what is spent on preparation; and I hope that the good work which is done may lead to larger and more liberal support, which will enable them to do more in this particular direction, deepening rather than extending their work. We owe a great debt to those who have bestowed upon the Diocese two Church Army Vans. Their charity has been well bestowed and well used, and if it is not invidious to select, I should like specially to record the many testimonies which I have received to the work of Captain Ager.

I have lately had a fresh reason for speaking gratefully of the Church Army, since it has, quite spontaneously, been moved by South London needs to put at our disposal one of its ablest and most experienced Evangelists. This has been most generously done. Capt. Larner is to reside in South London, at the sole cost of the Army; he is to work under Diocesan direction, which I have arranged to exercise through our Senior Wilberforce Missioner, Rev. G. J. Bayley, and he will conduct special evangelistic efforts in parishes in the heart of the town for which the Vans are unsuitable.

The mention of the Wilberforce Missioner gives me the opportunity of expressing my satisfaction that by the kindness of the Trustees the troubled and broken history of that Memorial of the great Bishop has entered on what may, I hope, be a long chapter of steady and effective usefulness by its association with our Collegiate House at St. Saviour's. To form the chief resource of that House for its work of clerical reinforcement in places and times where this is required, and for special ministries of instruction or exhortation, seems to be the most practical and congenial application possible

of the funds, and I am very glad to feel that the Mission which was in abeyance when I became Bishop, is thus again at work.

"A living Church is a Missionary Church." It has been to me a matter of delightful surprise to find how much is done from this Diocese for the great and primary work of "preaching the Gospel in the regions beyond."[1] When I think of the poverty of so many of our parishes as I review them one by one, I do think that the sum of £22,000 for Foreign Missions returned to me is one for which we may well be thankful, with a thankfulness which prompts to increase both of effort and hope. I cannot doubt that that offering stands for a real blessing to us, such as is promised to those that give. I have no doubt that for several reasons the true figure is somewhat more; and besides there are the contributions which go direct from the givers to the central offices, or to the Mission Field. Nor is the sum only raised by a few wealthy parishes, but poor ones have in many cases given well out of their deep poverty. It is a matter in which we are happily at one, but it is rather fair than invidious to recognise the leading part taken by the supporters of the Church Missionary Society; and I should like to name with special honour in this regard the parishes of Christ Church, Gipsy Hill; Emmanuel, Streatham; Holy Trinity, Richmond; St. Michael's and St. John's, Blackheath.

In a matter in which so much is done by the parishes of the Diocese, it is much to be desired that we should also act as a Diocese, and feel from so doing an invigoration of our collective life. I desire gratefully to acknowledge the willing, modest, and unselfish work of our Diocesan Board of Missions, which I have sought to assist by Pastoral Letters in its efforts to stimulate the observance of the Day of Intercession and Thanksgiving. No small part of our thanks to the Board should be given to its Vice-Chairman and Secretary, Mr. Bickersteth, whose work has the stamp of a dedication not less pure, because it carries with it the fragrance of filial and fraternal affection. Since your last Visitation the Board has given us its list of former workers in the Diocese who are now in the Mission Field. Will you allow me to make mention, with sorrow and happiness

[1] 2 Cor. x. 16.

at once, that in two or three days from this time the name of a former Assistant Curate of Mr. Bickersteth, my own dear Chaplain, Thomas Edmund Teignmouth-Shore, will be added to this list as a member of the Oxford Mission to Calcutta? Many, I hope and think, in the Diocese which he has served so well will give him a place in their prayers?

I have expressed before, and I repeat, the hope that our Diocesan Missionary Studentship Associations, of which Canon Jelf, Mr. Woodhouse and Mr. Shore have been secretaries, may be more widely recognised, and take gradually a much more important place among us than they now have.

No one, I think, could read the Returns without being struck by the witness which they bear of loyalty to the Church of England, and contentment with her order of worship and instruction. This is unquestionably the most striking feature of the picture which they present. There are, of course, lines of party cleavage not difficult to trace, though I am glad to note a considerable number of Churches of different sorts whose conduct crosses these lines, and tends to take from them harsh distinctness.[1] No doubt, too, there are many things of almost indefinable flavour in speech and deportment and ritual, and others of private use, which do not appear on the surface of statistical reports, and which collectively make differences more patent. But, allowing for this, we get the picture of a great Church permitting a large liberty to the different historical currents of feeling and opinion within her, and to reasonable developments of these under the powerful influences and solvents of modern life, and obtaining in return an overwhelming preponderance of substantial allegiance. There is an immense central mass of contented and unquestionable loyalty.

As we advance towards the edges there is a tendency to accentuate the expression of particular interpretations of Church doctrine and order. To some extent these are to be welcomed. They show vitality, and they satisfy different temperaments of thought and feeling. Perhaps

[1] To take a single instance I may mention the large range of use of such a book as the *Manual for Holy Communion* of that truly apostolic worker and Bishop of our own day, William Walsham How.

as one to whom moderation has always been both practically and speculatively congenial, I may say the more freely, that a Church which satisfied none but those of moderate temperament would be a narrow Church, and that moderation, like other forms of opinion, may easily have its ignoble as well as its noble side. In an imperfect world warm convictions and devoted attachments are often, and for many, practically inseparable from onesidedness of thought and expression. None the less the roads of onesidedness are travelled with ever increasing danger; and it well beseems those to whom their Church allows liberty to be the more dutifully vigilant both of error and of offence to others. In towns the number of Churches allows more differentiation than in a country parish, where one Church must serve all. But this emphatically does not justify forgetfulness for the sake of the "congregation," of regard for what is best either for the parish, or for the whole Church and its rules and spirit.

Finally, there is no doubt a fringe but a very small fringe of what distinctly approaches, or dabbles in, disloyalty. Such are those who act in this or that respect as though the English Church had not made protests which she did and does make, or broken off what she did break off, or wisely guarded against the recurrence of experienced dangers; or those in another direction to whom the dividing line between the Church and the Protestant denominations outside her is a vanishing line, and many features of her order rather accidents to be (at best) acquiesced in, or teachings to be diluted by explanation, than directions to be filially carried out; or, once more, there are those (I have found this in two or three places, but only in these) for whom we cannot but feel deep sympathy, who, under pressure of what they deem reasons of criticism or other scientific evidence, begin to tamper, whether they know it or no, with those fundamental truths of faith which underlie the phases of its expression and interpretation.

How the fringes of which I have spoken are to be dealt with, is, I think, to any candid and charitable man a very delicate and difficult question. I am quite sure that I do a reverent thing if I say that our Lord's teaching about the difficulty of plucking up tares has a most distinct bearing on this matter. The man who rushes in is, to say the least, not always wise. This must be

frankly said, however unpalatable the saying of it may be to some. But assuredly it is not the whole of the matter. The Society has a right against the individual one or many. The enforcement of that right is primarily the work of Christian opinion, and the power of the collective mind and spirit of the whole body over individuals is the test of the healthiness of a Church. The more true unity there is the greater will that power be, and the more genuine in quality, because with more of love on both sides. Conversely the more division there is, the more that power is paralysed. A man does not willingly defer to the opinion of another party. So it comes about that the action of opinion takes harsher and more coercive forms The power of force is brought in to do the work for which there is too little mutual love. We see the example of this in the various parties of the Reformation time, snatching in turn at the sword or the statute to compel others to their own way of thinking.

The greatest danger, in my judgment, to the Church to-day, is the temper, wherever found, of those who practically prefer a party to the Church. As I think of men and movements I am disposed to say that there is hardly any better test of what is wholesome and trustworthy and what is not, than this, whether the main purpose and the bottom desire is to strengthen and serve the Church of England, or, upon the other hand, to push some particular party policy or organisation within her. This is open obviously to the genuine partisan's debating answer, that he hopes to strengthen the Church by making his views prevail within her. But I venture to leave what I have said. The test will often distinguish between two who are doing outwardly almost the same things.[1]

But what is enfeebled is not lost. The power of the whole mind of the Holy Catholic Church, in spite of walls of separation, is still, as it would not be hard to prove, a real power,[2] and much more is and

[1] It may be of interest to note in this connection a trait of New Testament teaching which the Revised Version has restored to clearness. "Faction," which only occurred once as an erratic translation of ἔρις (1 Cor. iii. 3), now stands in seven places as the distinctive equivalent of ἐριθέια (Rom. ii. 8; 2 Cor. xii. 20; Gal. v. 20; Phil. i. 17, ii. 3; James, iii. 14, 16), and ἐριθεία appears (Lightfoot on Gal. v. 20; Sanday and Headlam on Rom. ii. 8) to represent almost exactly party spirit within the Church.

[2] *Cp.* "The authority of the Christian Church, the witness of Christendom,

ought to be the living mind of the English Church, in which we have corporate unity, a power amongst us. The duty lies upon us all to respect and enhance that power. Remember that all of us contribute to make it, and all of us are in turn influenced and appealed to by it. We are bound then to the double duty of making it really Christian in its tone, temper, and spiritual quality, and of giving to it, so far as we conscientiously may, a real and ungrudged respect.[1] If there are things to be controlled by the opinion which we help to form, we must do to them as we would be done by, trying to understand them and not merely reiterating party charges and misdescriptions. We must, on the other hand, keep it quite steadily before us in all our ways, not needlessly to offend and wound the conscience and heart of the whole body, even though it include brethren whose fellowship with us is largely impaired by differences.

Judge we ourselves, brethren, on all sides, and say whether this is the way in which collective Church opinion has been exercised, or been responded to, in the last half century. If we judge that it is not, do not let us throw charges of responsibility for this at one another but humbly and sorrowfully own that each has to bear an ample share.

God grant that the very greatness of our difficulties and the sharpness of our sorrows in these days may be blessed by God to force the Church and all its members into learning—through pain —something of these truths, and may teach us the unhappiness of those among whom the great force of collective brotherly opinion is out of gear.

however impaired by divisions and sins, is yet the master fact of our history and of our society, the master fact of all our lives."—R. W. Church, "Pascal, &c.," p. 242.

[1] Nor in a country like England, where the relation of the Church to the community has been what it has (I do not merely mean by Establishment, so-called), should I deny all right of moral influence to general public opinion. The Church of England is much more bound than Timothy was in a purely pagan world to have a good report of "them that are without" (1 Tim. iii. 7, cp. Col. iv. 5). But it must be borne in mind that this force of public opinion acts very unevenly. It is much more easy to enlist it against those who do too much, than against those who do too little. I remember reading that the populace of Milan in Hildebrand's time were on the side of austerity and against the marriage of the Clergy; and in Alexandria in the fourth century the monks wielded the forces of the street. But this is, assuredly, not the normal state of things, nor that of our own time. The man of "low" or "liberal" Church views will always have the advantage as such with public opinion, except where they appear, as they did in the Evangelical movement, or in the life of Maurice, in the form of exacting and unworldly innovation in practice or opinion.

But behind opinion, there is further the definite province of Authority and Law. There will always be the honestly mistaken, who cannot be persuaded, and there may always be the obstinately wilful, who will not. Yet here again you will agree with me that the workings of authority must still show the Christian mark. We shall not take political authority at its crudest, the authority of the police court and the policeman, as the pattern or standard of what even coercive authority in a Christian Society must be. Its patterns must be much rather those of the most equitable and constitutional kinds of authority and administration. It must be much more considerate and paternal; it must show much more plainly, and at every stage, that in the spirit of Love it is, however sternly, doing Love's work.

I do not feel disposed to enlarge now upon the questions which beset the exercise of authority, and the enforcement of the Church's Law in these days. But here again, please God, trouble may be an effective teacher, and we may learn to realise that the present difficulties in directing and enforcing are not due to mere wilfulness and perversity in our fellows, whether stiff-necked rebellion in those below, or cynical and indolent apathy in those above. I have no obligation to hold a brief for the action of the Episcopate in days when I was not a Bishop, and for the almost complete experiment of toleration which it allowed. But my memory is perfectly distinct as to the general approval of this by opinion at large, and (as I tried once before to point out to you), it was a natural, and possibly, inevitable, result of a preceding period of ill-directed coercion. With regard to ourselves, I have already told you (at the Diocesan Conference) that I have exercised authority by direction in certain particulars, and have been for the most part well and dutifully met. Since then, I have thought it my duty to request that the liturgical use of incense should be discontinued in certain Churches. You will all join with me, I hope, in thanking our brethren, ten in number, who have complied with my request for this act of dutifulness. From some in particular, who had used incense for a long series of years, it required a very real sacrifice.

I return now to the Visitation Enquiries. I asked you to return me your practice with regard to the Order of Administration of the

Lord's Supper or Holy Communion. Controversy has, alas, especially centred round the Sacrament of Christian unity, and the people's minds are rightly specially sensitive about it. It is impossible, and indeed undesirable, to seek uniformity of use in all respects with regard to it. But what a Bishop can and ought to do is to require that the Service shall be fully used without alterations, additions, or omissions. As I have already replied to one of yourselves in a letter which, at his request, was made public, this seems to me to be one of the safeguards of our unity.

There is, indeed, one omission which your replies show me to be almost universal—that of the longer Exhortation addressed to them that mind to come to the Holy Communion at the service at which it is read. I do not think, indeed, that this should be altogether omitted; it seems well that it should be read from time to time like the other Exhortations of notice which precede it, so that the deep searching, and devout teachings which they contain may be familiar. A general rule may be of service to you here, and I would ask that it may be the use of this Diocese to read three times a year from altar or pulpit (1) one or other of the Exhortations to Communion, and also the (2) whole invitation to Communicants in both its parts. The first part might further be occasionally used with special convenience at a Communicants' Class or Union. But on ordinary occasions we may, I think, rightly follow a practically universal instinct which can be shown to be reasonable. Better education both of clergy and people and other means of instruction by books or classes, is much more available than in the 16th century, and this may therefore rightly be considered a change which in spirit is not so to be called. The Exhortations were inserted at a special time in view of its special conditions—and those conditions having altered they may drop out again with the qualification which I have named, and they will leave the completeness of the service untouched.

I have further thought it right, as I mentioned at the Diocesan Conference, to allow on certain occasions the use of a special Collect (with the Collect of the Week) and a special Epistle and Gospel. This seemed (1) only to apply a little further the method of the Order of Holy Communion itself, in which those parts are variable according to seasons, &c.: (2) it followed many precedents such as

that of the Order for the Communion of the Sick and the Ordinal in the Prayer-book, of the Services for Consecrating a Church, &c., which have been in traditional use; and the forms of Harvest and Missionary Services sanctioned by Convocation. The Collect being either from the Prayer-book or specially sanctioned by myself, and the Epistle and Gospel being, of course, Scriptures, the limits of deviation are narrow and secure. The point is a doubtful one, but it seemed best to turn the balance on the side of elasticity.

But beyond this I cannot go. I must ask that the whole Order be said when the Sacrament is celebrated and administered. I observe from your replies that this will affect practices of various kinds at a considerable number of churches. These practices, I am glad to say, are almost entirely without other significance than a desire for convenience or abbreviation. I had occasion previously to deal with the habit of omitting some parts of the Service, as the Creed and the Gloria in Excelsis, at certain celebrations to which it was desired to give a special colour. I directed that this should be given up. I held that while the Church of England has nowhere forbidden individuals or congregations to make special remembrance of their dead in the pleadings of the Holy Eucharist, she has not sanctioned any specialization of the service to that purpose or intention alone, having indeed everywhere (except in the matter of Collect, Epistle, and Gospel and Proper Prefaces) preferred to keep one unvarying order round which the varying association of fast and festival, joy and sorrow, wedding or funeral, would cluster and play. I thankfully record that my direction was complied with.

There is, I hope, no need to reiterate the direction that nothing should be interpolated in the Prayer Book Service. This does not, of course, interfere with the reasonable and reverent use of brief private devotions by the Priest at certain points in the Service. Only these should be genuinely, what I have called them, private devotions, and should not in any way be so done as to suggest that they are inaudible insertions in the public Service; and they should be brief.

The Service should be said with clear and audible voice throughout. Nothing is more clearly the intention of the Prayer Book, and it is perfectly consistent with such natural modifications in tone and voice as instinct and reverence suggest in saying parts of the Service

as different as, *e.g.*, the Sanctus and the Prayer of Humble Access, or the Confession, and the Prayer of Consecration.

I have already urged, and I must repeat, that I deem it impossible to justify in loyalty to the Prayer Book any celebration of Holy Communion, which is not substantially a Communion with Communicants. Any one who uses the service otherwise must feel that he is going 'against the grain' of it throughout. The rubric which refers to a minimum number in very small places implies with an implication which is as direct as a statement that in larger places there should be more. To take compliance with it then, as a sufficient observance of the Prayer Book's directions is therefore the farthest stretch of general relaxation, to say the least, that can be justified or made. It is not enough to say that opportunity is given for Communicants, if, as a matter of fact, the opportunity is constantly unused. I recognise and claim a large measure of liberty for what is sometimes called non-communicating attendance. But I must pronounce the habitual use of public services without communicants to be disobedient to the Prayer Book and (in the strict sense) a 'scandal' to the unity of the Church: and I ask any Clergy whom this may concern to give the matter their serious and practical attention.

In all such matters I ask, and look, for the reasonable and genuine execution of Prayer Book principles and directions.

The Commandments and the Collect for the Queen have been often omitted at early celebration in churches which have frequent celebrations, and in a few at mid-day, and in many in the evening when the Holy Communion is preceded by another service. There are strong arguments of convenience for these abbreviations, arguments which are appreciated at even more than their full value in a restless and hurrying time. But there are hardly any cases in which I can admit their validity. These are not times in which we can omit any part of the preparation and hedging of the Sacrament. I was astonished the other day in turning the pages of a Guide for Communicants which was printed in the middle of last century, having run through many editions in the previous fifty years, to see how strenuous and exacting were the requirements as to preparation. May I be forgiven a homely suggestion, of which I have proved both ways the truth? The time taken by the Commandments could in many cases easily be saved by

a really punctual beginning, if the clergy enter the church one or two minutes before the service begins, and begin with the clock-strike.

A much larger omission of the same kind is that of the whole first half of the Liturgy down to the Prayer for the Church Militant, or even to the Shorter Exhortation. This is of course a much more serious liberty to take with the service, and I am quite sure that I ought to request, as I now do, that it may cease. It deprives the service of some of its cardinal features, both fixed and variable, the only direct prayer for the Holy Spirit: the profession of faith, as part of the Sacrament: the special Scriptures of the day: the oblations and intercessions of the Offertory and Church Militant. Here, again, the argument of convenience or necessity will be assigned as the reason, and is the reason, for the practice; and such arguments are always variously appraised. But I have no doubt that for you, as for me, that argument does not justify so serious a departure from the directions of the Prayer Book. It has been urged in several of your returns that the first part of the service will be said later, or has been said earlier, in the day. But further reflection would, I am sure, show the insufficiency of the argument, for any but a bare legal or technical justification. The object is not that the Service should be somehow said during the day, but that the communicants on any occasion should have the Service provided for them. This would be true even if the same people had the whole Service in disconnected parts at different hours; even then the unsuitableness of having the latter half of the Liturgy first, and the former half which is so plainly preparatory, later, is very plain. But even this is not the case, as is shown by your own returns. These considerations are emphasised by what you yourselves tell me. A very frequent remark in the returns is that the congregations at different hours are practically distinct congregations: the early Communion and the later one, the morning congregation, and the evening congregation. There is then not the least security that the same people will be present to join in the separated portions.

This applies to early Communions. They make the regular practice of many: and quite certainly these ought to have the whole service. It applies also to evening Communions, where it is plain that there is some difficulty of time in attaching the whole Order of Holy Communion to Evening Prayer. Upon this subject I speak with

a little embarrassment. You know that I regret and disapprove the practice in question as alien to the custom of the Church and a painful wound to its unity. I would prefer, therefore, not to regulate it: and you will, I am sure, so far give me your generous trust as to acquit me entirely of any desire to hamper what I cannot hinder, and would hardly desire to hinder by mere force or constraint. Not with any such motive, but only for the reasons which I have given, I must ask those who so use the service to use it whole. I will give one further reason which I believe will commend itself to those who are affected by this request.[1] You are moved to the evening administration of the Sacrament, I know, chiefly by the stress on your charity and consideration of those who could not, you think, approach the Lord's Table, unless evening opportunities were given. I doubt whether experience as a whole, or the comparative statistics of parishes which use and do not use the practice, support this conclusion. But experience on the surface may seem, at least, to do so. It follows upon your own showing that many of your evening communicants are never, or hardly ever, present at any other administration. Further yet, I observe that constantly in your Churches the evening Communion tends to become the one which is most largely attended. The fact is, to my mind, of unfavourable significance, but it goes to emphasise the same point, for it means that a large number of your communicants will come to the Sacrament only at that hour. Of these the immensely larger proportion will be working people, and people in whom we cannot presuppose very much teaching. How essential, then, it is that you should not deprive them of the schooling, so beautiful and so deeply instructive, which is given by the Order of Holy Communion as an organic whole: that you should not rob them of any essential features or parts of it; least of all perhaps of that Decalogue, which, according to the practice once general, and still frequent, of posting them on the chancel walls, presents to them in the simplest and most authoritative form the great precepts, which the Catechism explains, of religious and moral duty.

[1] Many (like myself) will find no slight evidence that I am right in making this request in the strong opinion of the present Bishop of Exeter as to the importance of using the whole order of Holy Communion on such occasions. He expressed it in a passage to which he has kindly directed my attention in his Charge of 1895, p. 23.

You know me well enough to know that interference of this kind in whatever direction is not to me palatable. May I try to assist you in compliance with it by one or two suggestions? The service of Evening Prayer when you follow it by the Lord's Supper may easily be made considerably shorter than on other Sundays. Anthems and Services are now so frequent that the use of chants and a hymn instead would be a means of abbreviation in many cases. The Sermon of that evening might be limited to a quarter of an hour. If I cannot actually authorize, I certainly shall not challenge, the practice of passing straight on such occasions from the Third Collect to the Prayer of St. Chrysostom and the Grace, or even direct to the Sermon. These abbreviations, fairly tried, will, I think you will find, minimise the inconvenience. I should not be surprised to find that in some cases they cancel it.

You will, I trust, feel that I have striven to put this before you fairly and considerately. I now ask your compliance with my request and direction. I am certain that in giving it, as I believe you will do, you will make a distinct contribution, at the cost of a slight sacrifice, first to the edification of your people and their training in our beloved Prayer Book, and secondly to the peace and harmony of the whole Church.

I should esteem it a very true kindness, and it will greatly save my labour, if you will send me (and this applies to all to whom I have made these several requests) a line to tell me (if it be so), that you have been able to do what I ask.

If there are cases in which there is real necessity for some exception, it should be submitted to me. But you will see that I must keep the standard of such necessity high, and I could not, without unfairness, admit it (so far as I can see) in any case, in regard to my last request.

This provision for exception applies to the problem of the actual administration when numbers are very large, or time inadequate. In such a case pray consult me, as to how you may permissibly deviate, under stress of necessity, from the Prayer Book rule of separate delivery to each Communicant with the full words of Administration. These cases can be adjusted with absolute loyalty to the Prayer

Book, even in the few cases where necessity involves some departure from its letter.

What has to be said about Manuals for Confirmation and Holy Communion will be best said privately when it is needed. But you will be glad of the assurance that the number of cases is very small in which I have even to consider whether what is used goes beyond the large liberty of thought and expression which our Church allows, and which could not be touched without disastrous results. In some cases, I have been told, sometimes with emphasis, that no books are used, or given, except the Bible, or the Bible and the Prayer Book. This may be, in some cases, quite right: it is certainly quite legitimate. But further, the evils which are evidently dreaded are real. 'Little books,' as was pointed out by the large-hearted Roman Catholic writer,[1] Rosmini, who saw the danger or evil as one of the wounds of his own communion, may well be a pregnant source of harm to the virility and wholesomeness of religion: and we shall do ill indeed if we let any think that books of devotion of whatever sort can compensate for the constant and persevering nourishment of the soul directly upon the Word of God in Scripture. These things, I think, we should generally agree to deprecate: it is not so certain that they do not happen oftener than we know among the imperfectly taught. There is a great love everywhere for short cuts and easy helps and work done to our hand which ought to be done by it; and the devotional sphere is not exempt from the tendency. But yet books are among the tools of a time of general education. Our oral teaching often goes into people, I suspect, far less than we imagine; and with large numbers there is less opportunity for individual care. A wholesome and well-chosen form of devotion and simple teaching may prove most useful scaffolding, or may help apprenticeship in a difficult art, the art of Worship, public and private.

The matter of communicating the sick is one on which it is plainly undesirable that I should say anything at the present time. It is not at all a simple matter, and we may all need to use a special

[1] "The Five Wounds of the Church," edited by H. P. Liddon, D.D., p. 66. (Rivingtons 1883).

degree of self-restraint and mutual consideration in our thoughts and words about it. I have been glad to see how real a part it is of the ministerial work of the large majority of our parishes to carry to our sick this gift and privilege of grace. But how much larger the demand might be if the number of our Communicants were less painfully disproportionate to our population, and among these there was a more reverent and appreciative understanding of the Sacrament's place in Christian life, one hardly ventures to reflect.

The question about sponsors has revealed how very general some breach of the Rubric is. I do not say this in complaint or with surprise. No one who has been a Parish Priest can be ignorant that its enforcement would bring down the baptisms in many places to a small fraction of their present number, for the only alternative—and it is one which none of us would contemplate for a moment—is a wholesale admission to sponsorship of unworthy or unqualified persons. I observe that there is a consent among you that the duty of bringing the child to Christ in baptism is the paramount consideration; you are practically of one mind in holding that to let children go unbaptized for want of sponsors, in cases of real necessity, is to neglect the first duty. You are, I believe, right. Curiously enough, the rare instances which I have met of a different opinion have come from men of very decided, but contrasted, views, emphasising on one side the need of hedging the sacredness of the Gift in Baptism; on the other, the duty of protest against mechanical ideas of it. But their conclusion is not yours, nor mine, nor, I may add, that of the Episcopate. The instinct of the Church is clear upon the point. It does not therefore follow that the considerations which we overrule are unimportant, or that there is no room for care and exertion in the matter. Readers of the late Bishop Moberly's Bampton Lectures on the Administration of the Holy Spirit, will remember the stress which he lays upon the corporate duty of the Church to cherish the gift which she confers, to train the child whom she admits, to see that it is brought to recognise the pledges made in its name. It would seem to be a legitimate inference that the sponsors are in a manner special trustees of a general duty; and if so, defect in sponsors is partly made up by all that is done corporately by schools, by Church workers, by children's services, to train the baptized. In some parishes it is

possible to give special expression to this general responsibility by a Sponsors' Guild, or more simply, to get communicant workers and others to undertake some sponsorship as a charitable work.[1] There are difficulties about such arrangements, and in many places they would be impracticable, but when they fit in they may be useful, not least to the sponsors. Beyond this, my counsel on the matter would be largely summed up in the advice not to acquiesce in the matter going anyhow, because it will not go perfectly or even well; not to forget to keep the rule as a standard, however many and constant the exceptions. Begin here, as in other matters, from the top. Train your best and most attached people to fulfil the rule conscientiously and for example's sake. Explain frequently, where it is the least use to do so, that the exception is an exception, and unwillingly made. Press in particular for both parents' presence. One of you records that he never acquiesces in accepting the mother alone, without protest and a message to the father. Refuse entirely if a child brings the baby to baptize it. In my own parish at Leeds—I find the same in an instance or two in this Diocese—we gave a printed leaflet with a few simple words on sponsorship to each sponsor or parent. If you think that this would be futile in nine cases out of ten, or nineteen out of twenty, let this be no reason against doing it. If expense hinders, see whether one person will give the few shillings for that definite piece of work for the Lord and His little ones. If supply from a centre were a help or an economy, I would, if I knew that it would be welcome, arrange for this.

Another important group of questions in your Returns related to Education. As to our own Schools, it has been cheering to me quite beyond my expectations to find how very small the percentage is of Schools in which the Clergy themselves do not take part in the religious teaching. Nor should I at all assume that in every one of the few cases where this is not done, the omission is due to neglect. There are very few general rules which have no exceptions. But I would throw an extremely heavy *onus probandi* on any clergyman's conscience before he decides that his case is one of the exceptions. It is not that I wish—God forbid!—to take that teaching

[1] Canon Allen Edwards tells me of one who so acts at need for him, in whose case "the office is a real one."

out of the hands of the teachers, robbing them thereby of what is, I doubt not, a prized piece of their work, and a piece which leavens the whole, and depriving ourselves of the immense advantage of their trained skill in eliciting and conveying knowledge. But there should be room for the pastor too; for his own prayerful work, in making truth live for his children, and in helping the influence of what they learn to pass over into temper, character and conduct.

I am less certain, by a good deal, whether all is being done that should be done for our Pupil Teachers. There is no doubt improvement. The results are reported to me as "vastly better than they were five years ago." The establishment of our useful centres is no doubt largely responsible for this. But they do not always cover all the work; and even where they do, their work will do incidental mischief if it wholly breaks the link of instruction between the Pupil Teachers and their own clergyman—instruction of which the chiefest gain, when the opportunity is rightly used, may be to leave a permanent impression of a tone and attitude of mind suitable to the handling of sacred things, such as may bear fruit for many years in the work of the rising generation of teachers.

Before I leave the subject of our schools, I desire to express my profound satisfaction that we have held our ground. Not a single school has been surrendered. One (Burham) has been recovered. But this is not all. We have advanced. Nine new schools have been opened in the last four years, with accommodation for 2,855 children. Along with this, there has been a steady enlargement of old buildings, which yielded in 1898 alone an increase of 672 places. I offer my thanks to the Clergy especially, and also to many devoted helpers among the laity, for the toil and sacrifice by which the work of these schools is carried on. Particularly are our thanks due to those good and loyal servants of the Church, our Church School teachers, not only for their laborious daily service, but because many of them, for conscience and principle's sake, have forfeited a measure of pecuniary advantage rather than leave the Church side of the Educational system. An important event to be chronicled with satisfaction has been the inauguration, in useful and harmonious working, of our Diocesan Voluntary Schools Association under the Act of 1897. This is a further step in the direction of that unity

which is strength. I should feel that we were stronger yet for the future if it were possible to amalgamate the Diocesan Board and this Association into one strong federal organisation for the defence and prosecution of our educational interests.

I pass to the Schools which are not ours, the Board Schools. I asked you what your relations with them were, and what your estimate was of the value of their religious teaching; and I awaited your replies with much interest. I now attempt to summarise their drift. I have indeed observed that this is a matter on which it is very difficult for a Bishop to speak without harm. If he speaks in criticism, the Church is charged with narrow-mindedness. If he speaks in praise, his words are taken up as those of an unwilling witness to the all-sufficiency of Board Schools. I shall try however to say what I have to say with as little regard as may be to these comments.

Let me first record the tone of your own replies. They are with the rarest exceptions respectful, often very friendly, to the Board Schools. Nothing could be further from the truth than any idea of a general attitude of dislike and hostility to Board Schools on the part of the Clergy. I have reckoned nearly one hundred parishes in which the Clergyman of the Parish (or occasionally one of his assistants) is a Member of the School Board, or (in London) of the local Committee of Managers; in twenty-four of these he occupies the chair. It is plain that the Clergy have generally thrown themselves into the work of making the Board Schools as good as possible. They have not held aloof any more than they have attacked.

Secondly, these papers tell me of a splendid body of educational service, moral and religious, which is done by the teachers in the Board Schools. If it is any satisfaction to them that I should publicly say that they continually win the respect and gratitude of their clerical neighbours by their conscientious and earnest efforts to give teaching which will strengthen the foundations and influences of morality and religion in their children's hearts, let me have the pleasure, and it is a very cordial one, of making this record, and showing them this honour. In a large majority of cases this is the work of teachers who are themselves loyal Churchmen

or Churchwomen. But this is not the whole of our debt. I have found many instances where the teachers of our Board Schools bring their trained powers over to the work of the Church; they give alms of their leisure (I must fear sometimes at the expense of health and strength) by adding the work of the Sunday School to all the teaching of the week; or they are in other ways valued helpers in the Parochial work. How much this must tell indirectly for good upon their own children in the Board Schools it is hardly necessary to point out. I have not once come across the case which, if report be true, is not uncommon abroad, where the staff of the School is an influence in the parish hostile to the forces of religion.

There is a further reason why I have thus spoken of the teachers before speaking of the teaching. The reason is that its value depends so very much upon them, and varies accordingly. The teaching is, says one of you, "what the teacher makes it, nothing worth or most valuable." This would, of course, be true in a degree, and a large degree, in any system. But it is very specially true in the case of such a system as that of the London School Board. We have there, thank God, what may be called with true though limited meaning, a Christian system; a system, that is, in which the religious instruction is in the Christian Scriptures, and the hymns and prayers are Christian. It only needs that these Christian implements and forms should be used by teachers of Christian faith in order to make them give a religious education which, if it is not complete for us Churchmen, and though it lacks the clearness and distinctness of impression on a young mind which the simple outlines of Creed and Catechism can give, is yet a thing for which we cannot be too thankful.

The sad thing is that there is no kind of security that the teachers should have this kind of congeniality with their subject: the encouraging thing is that in so very large a number of cases they have it. We think with anxiety of the future. Will the proportion always remain as it is now? "The religious instruction of the pupil teachers is the present difficulty," says one of you, thoughtfully, "and the want of it the future danger, in Board Schools." The Training Colleges supply as many absolutely, but not relatively, as they did. In

them, perhaps, more than in anything else is the key of the position. I should say this, not only to Churchmen, but to all who value distinctly Christian Education. Undenominationalism is not reproductive. Rate it at its very best as a working compromise, it will only work in a Christian sense in the hands of teachers of real Christian faith and conviction, and it may be fearlessly said that these will only be got from the denominations, and, as things are, in very great preponderance from the Church. It is, therefore, a rare degree of wisdom and courage combined which, in the enterprise of St. Gabriel's College at Camberwell, has given a defiance of faith and hope to the obstacles of financial difficulty, and actually begun to provide places for 80 more teachers, whom under our own auspices we may, by God's help, teach our faith so that they in turn shall be able and desire to teach it. It was no drawback to this but an added privilege that, to meet the wishes of the Department, and at the suggestion of our own Archbishop, the scheme includes a Non-Resident department for 80 more which is absolutely open to all. I earnestly crave for so generous and large-hearted a scheme the most liberal and ready support. It is at present in temporary premises but the permanent buildings, of which Lady Cranborne laid the first stone in July, are beginning to rise. But it cannot be fully equipped for much less than £50,000: and this will give some idea of the magnitude of the enterprise, and the measure of need.

From the teachers I turn to the teaching. The account of it might be largely inferred from what has been already said. It varies and it shows different sides. I attempted some classification of favourable and unfavourable estimates, and I noted 100 favourable and 37 unfavourable. But though the preponderance fairly represents opinion among you, the classification is extremely rough. The qualification recurs quite constantly, "good as far it goes," and the favourable descriptions are often therefore intended as relatively favourable, relatively that is to the conditions of compromise and limitation under which the teaching is given. I should like to put to the front a remark by the vicar of a parish of pronounced dogmatic tone, who says that the teaching "is of great value, and helps Christian conviction in the mass of the people." If any one thinks that this is delusive, I would quote another highly competent clerical

witness, whom I lately heard describe the gist of the Christian teaching given by the Board Schools in his parish in the words of the Church Catechism comment on the Articles of our Belief. It is not easy to estimate the gain which comes from the fact that to thousands of children the Bible is taught by teachers themselves Christian, as an inspired Book, and the Gospels as the record of the Son of God and 'Our Lord.' Other grades of good influence are perhaps represented by comments such as, "Lacks definiteness, but makes for godliness," or "Scripture histories with moral attached are known wonderfully well." Reverence of tone is specially mentioned by some. Others, speaking relatively, find the teaching of the Board Schools and Church Schools in their instances on a par in value. Or once again, if any one asks whether the subjects are taught with care and effectiveness in a workmanlike way—leaving questions as to the effects to come later—he may certainly receive a cordially affirmative answer as regards a large number, it may be the greater part, of the schools. Such work must be at least, in the words of one return, "good scaffolding," but, indeed, the figure says quite too little; "excellent foundation," which occurs in another report, is much better.

But it must not be denied that there is another side to the picture. Beside that same general qualification "good as far as it goes," which means a good deal, there are criticisms which strike beyond the limit thus implied. I am told for instance by several trusty witnesses, and it is certainly a widespread impression and observation, that it is constantly obvious in Sunday School or Confirmation Class which of the children have had Church School teaching and which only that of Board Schools; in some cases because the latter lack knowledge of Scripture, in others because they know the facts, and possibly the ethical applications, but no more; in another case it is said that they have not even been taught applications. "Lamentably ignorant" is the comment of one vicar whose own schools give some of the very best religious education in the Diocese. There are several comments to like effect. In precisely two cases these strong negative remarks are exchanged for a more positive charge of heterodox or partially negative teaching. A matter of grave anxiety in some places, which I feel sure the teachers share, is the lack of effect on the moral tone and bearing of the children outside. This is spoken of sometimes very strongly.

Anyone who has seen the admirable discipline of the children in school, must be surprised as well as greatly disappointed to find what their manners and ways often are outside. A thoughtful judge among yourselves treats this as part of the great modern mistake, or at least misfortune, of dealing with children in large masses. It means no doubt also what we have always known, that the school cannot replace the home; and for many of these children home is not home in any sense, material or other. But it would certainly appear that the lack of a certain tone which a Church School gains from its allegiance to a definite faith and to a definite religious order and authority adds something to the difficulty of those who try to mould and refine character in children of the Board Schools.

I shall not attempt to summarise this account, which I have tried in the main to keep close to the facts of the returns, but shall leave it to speak for itself. I hope that it may bear upon its face the desire to be truthful and fair.

There are more points than one in reference to the finance of the Church which give ground for great anxiety. The fall of Tithe to two-thirds of what its value was some years ago has meant a loss to the Church and to many of her ministers which has been little understood and still less repaired by the laity. This loss, together with the heavy burdens which lie on tithe from the legal accident of its being treated as land, produced a condition of things so hard as to be in places intolerable. The Tithe Rating Act of 1899 has applied temporary relief. We were disposed to complain of the delay in dealing with the matter. But the difficulties of any remedy were so real that I rather take the fact of its passing when it did in the face of them as a sign how urgent the grievance was, and how sincerely the authors of the Bill desired to respond to the claims of need and of justice in the matter. The matter still awaits a permanent solution.

But there is another cause of decreased or vanishing stipends, which has received much less notice, and in this Diocese, at least, has had widespread effects. I refer to Pew Rents. To support a Church by Pew Rents means in many districts to follow the line of least resistance. It pleases a number of the people whose voices are most heard and heeded, it organises and consolidates support of the Church

and attendance at some of its services, and it yields at first handsome and easy returns.

But when employed in suburbs which down-grade socially as the town presses outward, the system has meant a bequest of starvation benefices to the future. The people who can rent pews move away, and are not succeeded, and the stipend falls to little or nothing. The well-paid incumbent who had no poor is succeeded by the incumbent with a pittance who has no rich. This is the experience of our past. Unhappily, we are preparing the same sorrows in fresh places for our successors. I do implore the clergy and laity of our suburban places where there is still some, if not great, wealth, to look this matter in the face: to make some provision against an inevitable future, albeit they and theirs will not see it, but only poorer and needier men. I would ask in some places for a small first charge on the Pew-rents for Endowment, in others for a special Endowment Fund to which Incumbent and people might subscribe: this is the fairer arrangement. Quite a small sum set aside annually at compound interest would make an invaluable nest-egg or nucleus: and if the Endowment Fund be kept before the people in the Parish accounts it would probably attract other gifts and legacies. Two agencies in the Diocese, the Diocesan Society and the Queen Victoria Sustentation Fund, are willing to make grants for this purpose to meet local contributions of a certain size: and the combined result will be again doubled by Queen Anne's Bounty or the Ecclesiastical Commission. I earnestly ask for the small measure of forethought, sacrifice, and method required for this disinterested, and therefore all the nobler, service.

In connection with this urgent problem of our spiritual labourers' hire, I desire again very earnestly to press upon the Diocese general and earnest support of the Diocesan Branch of the Queen Victoria Sustentation Fund. The respectful privacy of its work prevents you from knowing, but I know, and the keen and zealous body of laymen who work with the Bishops and Archdeacons in the matter know, with what timely and welcome help the grants from its present small resources have eased galling pressures and breaking strains. The money is admirably spent, and I implore its increase.

PART II.

It cannot be wrong that, assembled in God's sight to consider our ways, the ways of our corporate and personal life, we should go back for a moment to the very beginning, and thence look forward to the end; and, in the light of those ultimate things, realise the essential character of our Christian responsibility.

We find ourselves in the midst of a great system of things of inconceivable magnitude, intricacy, and wonder, which we call Creation. It is intensely mysterious to us as to its How, and Why, and Whence and Whither. We are baffled in every attempt to take it in. But, at any rate, we know it for a system, a fabric, not a mere heap or mass. That is a truth which has become immensely more familiar and luminous to us of these latter days by the scientific revelation of the order, consistency, and intelligibleness of nature, and in particular by the light which physics and spectrum analysis have thrown upon the kinship between the most different parts of nature. It is a system: but it is, further, a system in movement; there is in it, or in the part of it with which we are most concerned, a progress. See what geology, and much more the sciences of life, have shown us here. But we may fairly say that they have only reaffirmed with new evidence, and over new areas, the working of a principle with which in its own way and by its own structure Scripture had made us familiar.

What is this progress? It may be only one chapter of it that we of this earth can read, but that chapter would seem to have a typical meaning. Upon material bases of extraordinary massiveness and extent, themselves progressively built up by secular processes of vast duration, there has been shaped, as it were, a platform for the exhibition and exercise of that which we call Life. Life may not be

a product of matter, but its first beginnings are divided by an almost vanishing line from the more intricate inanimate processes. Anyhow, life gives to matter enormous new possibilities; it carries matter up into new regions. I need not weary you by tracing life's course, long, intricate, and beautiful as it has been. For this is plain that, within our knowledge at least, life culminates in man. The inanimate and the animate world may alike recognise themselves in man. To say that he is the flower or spokesman or high priest of the life in them, is only to say, with more or less rhetoric, what is contained in the fact that the movement which has gone through them has issued in human life. All the best of them is carried out into it, but more is added. With a repetition of the same puzzle as before in the case of life and matter, we cannot tell whether consciousness is a product of life, and only know that, again, its first beginnings are separated by an almost vanishing line from the play of unconscious instincts. But consciousness takes rank of its own, and as it grows it alters everything. In the great regions which we know as intellectual, moral, and emotional, it develops things wholly new upon the earth's face: earthly and perishable, yet not of the earth; dependent on the brain, yet quite plainly not of the brain[1]; able to live a separate and almost spiritual existence, as, in their degree, do the winged words which descend from one generation to another, or the music which starts into life again off the dumb page and through fresh executants. While we wonder at these new things, and ask their meaning and destiny, there is discerned in them this characteristic quality, that they chafe against their limits: they are insatiable, and capable of far more than they are allowed to do: knowledge, conscience, love, are never satisfied, and defy the sufficiency of any finite satisfaction.

It is at this point, when merely by the thrust of the movement which we have followed, we are driven out towards an Infinite, that we seem to catch a glimpse of what may be the meaning of the whole. May it not be, must it not be, the return of being to the Source from whence it came, not as the waters which flow from the rivers into

[1] It is important to bear in mind that this distinction of mind and matter, and our superior certitude of the former, are now very generally admitted results of philosophy.—*V.*, *e. g.*, A. W. Ward, *Gifford Lectures*, ii., c. 18.

the sea return in cloud to the hills, but as the highest known things return to their objects, knowledge to truth, admiration to beauty, love to love? Love to love! Does the secret lie there? The word comes to us in seeming answer, "God is love." It is found to interpret the deepest and most universal experience of what is most real and of truest worth in man's own life. It explains, and is explained by, that experience. But, further, as we reflect what it is that love must desire, viz., its own return, we begin to see how all the interminable delays, and the prodigious waste and sacrifice, and the unimaginable labours of creation may be worth while, and have their meaning, if they issue in a true love from the creature to the Creator. "All Thy works praise Thee, O God." Without consciousness and without love the words are only metaphorical. But they embody a truth which we too much neglect: a truth which lends spiritual character to nature, and throws upon man an almost unbearable splendour of responsibility, viz., that through him the whole creation speaks its praise, returns its love, to Him from Whom it came and Whose it is.

There is a certain simplicity, as well as grandeur, in this view of the world, and of life as known to us. But we may know Who has made it simple. It rests on two principal foundations: first, the clear knowledge of God as living and true, prior to Creation, and its Lord, and still more of His innermost nature as Love; and, secondly, the clear knowledge of man as God's child, made by God, dear to God, and welcome to Him. This double knowledge is due to Jesus Christ, and to that revealing of which He is centre and climax.

It is, indeed, more than a gift of knowledge: it is a long step towards the accomplishment of what it shows to be man's task. To know our dignity and responsibility is to be lifted up towards its discharge.

But, of course, this is only part of what we owe to our Lord. He is not only a Teacher, but a Life-giver. He accomplishes as well as explains. In following the course of creation upward to Man we had come to a barrier. Not that man himself has not been the subject of a long forward movement up from his primitive states to the advanced stage of his cultivation; nor that there is any reason against looking for further progress. But it may be fairly said that

there is not in all this progress any real sign of man's being able 'above himself to lift himself,' and to rid himself of those things of weakness and evil, which, twined in with his inmost life, fatally unfit him for any real discharge of his task, as bringer of Creation's true response to Creation's God.[1]

For this it would seem that created life must somehow be enabled to make a new start, though still upon its continuous journey. That new start is what our faith, following the faith of those whose eyes were opened when and after they companied with Him as He went in and out among them, recognises in the Lord Jesus. It is a new work, not upon Manhood, but in and through it. It is Sonship both revealed and perfected in human experience. It is a perfect Offering, because of which God can overlook, blot out, forgive, the whole stained and grievous record of man's fault and failure. It is a fulfilment, and a beginning. It is as it passes into us a new life, which requires and creates a recognition of the unfitness of the old for God's purpose; a recognition so complete that it can be fitly described as a death to the old, to ourselves, that we may live unto Him. At last then Love Eternal has an answer of created love, God has a Son, and Creation a Priest unto God, and men in Him may rise to the discharge of their innate Sonship and Priesthood.

Here then is that in the light of which all the meaning of our life and work is to be read. It is a redemption and recovery, regarding man upon the side of his fall and its consequences. It is a fulfilment and climax, if we regard the inherent and intended dignity and destiny of his nature.

But it has this other characteristic, that it is distinctively God's own work. So it was recognised, so it was taught by Apostles, as such it had its power; "God sending his own Son in the likeness of sinful flesh and for sin." This again, though it was new, was also a fulfilment of the past. It brought out into clearness what was all along discerned by the truest and most faithful men, that in God all human life, physical, moral and spiritual, lives and moves and has its

[1] Man has an instinct of this high calling, but along with that instinct a sense that he has somehow lapsed or fallen from any possibility of its true discharge. His fall is as real to him as his rise, though he cannot give an equally historical account of it.

being, as, indeed, in their degree have the whole animate and inanimate worlds. It brought this out, I say, into clearness, even while giving to it a wholly new meaning by the Personal presence of the Divine Son in human flesh. The Gift of the Holy Spirit, who had moved at first over the formless earth, who spake by the prophets, who was dimly discerned by Homer when he turned blind eyes to the goddess for inspiration of his Iliad, and had imparted to Bezaleel and every wise-hearted man their various powers, but who was now given as a new Gift in personal in-dwelling as "the Spirit of Jesus," given to Himself without measure, and then promised, sent, and shared by Him like the precious ointment upon the head which went down to the skirts—this Gift is the uniting link between the personal Sonship of the Only Son, and the new created sonship of those who are sons in Him, as it is also the Link between the natural life of men before Christ, with its lower inspirations and graces, and the supernatural life (as we speak) to which they are called in Him.

Thus in Him and from Him does the very life and power of God work to effectuate in men what was in Him as First-fruits, Captain, Source.

I have ventured upon this summary in my own words of the work of God in Nature and Man with the trust that each one who tries humbly and reverently to state his own apprehension of that great Mystery may bring something to its interpretation and expression which is not exactly what another's would be. But, also, I have done it, because I want the influence of all this to be upon us in looking at the practical problems of our appointed task in the service of the Lord.

That with which we are entrusted is a share in that great action, at once redemptive and creative, by which man is brought in Christ to that true character for which he was destined, and in which God's whole creative energy finds, in part, at least, the result of the travail of His soul and is satisfied.

This it is which points to the height, and depth, and breadth of the Church's commission, that is, of the task committed to Christ's people collectively, and to each in his real though infinitesimal degree.

A.

I. My purpose in this Charge is to dwell upon the position, responsibilities, and dangers of the Church in the light of this commission. I shall, however, have your united approval if I put first an inference of a spiritual nature affecting the whole character of Christian work and Christian worship. In view of what we have had before us, the central and determining element of both, if it be not rather their very tissue or life's breath, is that which is expressed by the word oblation or offering.

Think first of work. The Christian heart is, we have seen, the renewed heart of creaturely and filial love towards God; the Christian life then is the expression of that love in all the parts of human energy and action, using all as opportunities of offering. How simple and obvious is the thought, and yet, we shall all agree, how little apprehended! With what refreshing and invigorating force would it run through all the sorts and parts of life!

Life is not a matter, as with the Jew, of obeying and complying, but of offering; not an opportunity, as with the Greek, of developing ourselves or achieving, except as we thereby have a better offering to make. Speak to the young, those, for instance, whom you would bring to Confirmation, in these terms: 'Life is given to you; offer it from the first to God; come before Him and pledge that offering. He loves you, and He desires it from you. Pure, temperate, and wholesome bodies; thoughtful, well-trained, honest minds; reverent, earnest, faithful spirits—this is the offering He desires. Bring it to Him. To make that offering you will have to join it to Christ's and mark it with His cross in self-denial, self-control, unselfishness, self-sacrifice. But it is the life of strength, and force, and peace. It is the life which ennobles a man or woman, youth or maiden, giving them self-respect without conceit, and putting a value on all they do.'

Think of the effect on the rich, if they really feel, and their children grow up trained to feel, that riches are an opportunity of offering. What a real light falls on drudgery, and what real comfort comes to pain and sorrow and poverty, if it can really be brought home to the heart that by faith, and by dedication renewed every morning, all work can be offered to God, and done for Him;

and that no offerings are more precious than those which are made by the patience and gentleness of those who suffer. In that which we call specially Church work the thought of offering whatever is done is the purge of the patronising spirit and of egotism.

I commend to you this great Christian truism, that life is offering, as truth of most fertile and stimulating force. But if it be true of life and work, it must be as true of worship, and the inner unity of work and worship thus becomes luminously clear. For worship must be the expression of the heart, and contain the quintessence of the life. A life of offering must find voice in a worship of offering; and the true worship is that which continually tunes and renews in the heart that which we have seen to be the true spirit of the life. But let us turn at this point to one of the pivot points of New Testament writing, and gain there fresh assurance of the twofold application of the principle of oblation.

It is no slight thing that the conclusion of the most massive of inspired arguments, that of S. Paul in Romans i.—xi., takes shape in the words: "Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service or worship" (*τὴν λογικὴν λατρείαν ὑμῶν*).[1] How central that word 'present' is to the Christian life may be seen by observing that it is used to describe the Presentation *of Christ* as a Child in the Temple,[2] the presentation by God or *by Christ* of His Church to Himself,[3] the presentation by God's Minister of his people *to Christ*,[4] the presentation by the Christian of his own parts and faculties unto God and the right.[5] In all these cases (say our latest scholarly commentators) even without the conjunction of *λατρέια*, "the idea of offering, which is one part of sacrifice, is present."[6]

If then, through this idea of oblation, the whole of Christian truth, and of Christian service as its practical expression, breaks into worship, it is natural and necessary that in worship, strictly so-called, oblation should appear as the dominant note, and determining characteristic.

It does not conflict with this that worship has its well-known

[1] Rom. xii. 1. [2] Luke ii. 23. [3] Eph. v. 27; cp. Col. i. 22, 2 Cor. iv. 14.
[4] 2 Cor. xi. 3. [5] Rom. *loc. cit.*, and vi. 13.
[6] Sanday and Headlam, ad Rom. xii. 1.

kinds and parts—confession, supplication or petition, profession of faith, thanksgiving and praise. For these are, one and all, connected with, and contributive to, the one central meaning. Our Service may be introduced by Confession, because only the clean or cleansed can offer themselves to the Most Holy: "I will come into Thine House upon the multitude of Thy mercies." It will include its Symbol of creed or belief, to remind and proclaim that we do not approach by our own deserts, but by the virtue of that great Mediation and dealing of God therein set forth. There will be petition; for does not the life that offers itself depend at every moment upon supplies physical, moral, spiritual given from above, and given to those who ask? "All things come of Thee, and of Thine own have we given Thee;" and the petition will be intercessory both because this need of ours is the need of all who offer with us, and because it is part of our offering to plead for those that are far off, or deceived, or impenitent that by God's grace they too may join in the melody of Oblation. But Oblation in Christ will be the centre and core of all. It is remarkable that two of the earliest writers outside the Canon of Scripture speak of Christian worship by one and the same term as 'offering,'[1] while Irenæus says that the whole Church 'offers.' Very fitly did the most solemn part of the service of the Breaking of the Bread acquire the title of the Anaphora.

But let us take an illustration nearer home. It always seems to me that we have a priceless expression of all this in the prayer of Oblation, which (preceded by, and developing, the Lord's Prayer) follows the Administration in the Holy Communion. Whether that Oblation is best placed where it now is, or where it was in the book of 1549, and is in other Liturgies, Scottish and American, is a deeply interesting but altogether secondary matter; and I would even say it is good for some of us to be hindered from attaching too great importance to these details of arrangement. Certainly, as we have it, its position at the close of the whole action of commemoration and communion is solemn and emphatic enough.

Freshly bound to the Son of God by new Communion, and having in Him offered anew the Prayer of sons to Our Father, we

[1] Clem. Rom. ad Cor. i. 40, and 44. Justin Martyr Dial. p. 260, c. 41, p. 344, c. 117. Iren: IV. 17, 5, 18.

bring before Him, and present, and plead, that one and only true answer of man to God which consists in the merits and death of Jesus Christ. He alone could offer it; but we can offer nothing at all unless timidly, and as His members, and because we are pardoned, we join on to this His Offering, and in our 'sacrifice of praise and thanksgiving,' in our commemorative words and action, we bring it before the Father.

You know the words in which one of the truest and most balanced of our theologians has paraphrased this: words of which Mr. Gladstone said to me (in substance) that they were the only words of a hymn which for their exact and direct utterance of what suits the moment, he could employ congenially in private devotion at that most sacred time:

> "And now, O Father, mindful of the Love
> That bought us once for all on Calvary's tree,
> And having with us Him that pleads above,
> We here present, we here spread forth to Thee,
> That only Offering perfect in our eyes,
> The one, true, pure, immortal Sacrifice."

I state this in a manner as free as possible from controversial association. I leave aside quite deliberately the question as to the exact grammatical and doctrinal meaning of "this our sacrifice of praise and thanksgiving," whether praise and thanksgiving be the substance of the Sacrifice, or, as I am disposed to believe, the Sacrifice is the whole commemorative, oblationary, and worshipful action, of which the temper and tone is declared by the genitives "of praise and thanksgiving." I leave aside also the question more provocative, but, I venture to think, less necessary, whether in what we offer we are specially to fix our thoughts upon those consecrated Elements through which are "given and taken" in an ineffable way, the Body and Blood of the Lord. I would only urge, as I shall urge again, that these are the matters upon which we may indeed rightly hold opinions; but whatever they be, we shall do ill unless we hold them subject to a deep sense of our inability to sound, and even more to express, the full meaning of things Divine. Only these two things would I say. Let us never lose the attitude of offering anywhere, and least of all, at the highest point in a Service which is redolent of offering throughout. But let us be jealous of anything which even seems

to throw the stress upon what we ourselves do, and so to draw us down from the thought of being drawn up into union "in the heavenly places" with the One Offering which He Offers continually. That surely is the true culmination of Worship "in Christ."

But leaving these questions, and confining ourselves to what has been already said, let us see what follows in the Prayer. "Here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." To the Oblation and pleading of Christ's response to God is joined the oblation of ourselves. The one follows the other. Only in and under Him can we offer. His offering, through our participation in it, tunes our lives to its own note. It would be well, I am sure, if we gave this thought a very central place in our Prayer Book teaching, especially to our young communicants before, and repeatedly after, their first Communion. It will not quarrel with, it will not in any degree obliterate or obscure, their sense of what they receive, of the grace given; but it will be mightily ennobling to them, because, lifting them up from themselves towards God, it will make the link between their worship and their life, and will bring both under the full inspiration of that responsive Love which, perfect in Christ alone, passes over into His people in its redeeming and creative power.

To explain this, and also to show how every part of the Holy Communion strikes, as I have partly indicated, a note in this same melody, is, I am sure, one of the best ways in which we can train devotion, making it at once more fervent and more wholesome.

Certainly, if we believe in the work of the Holy Spirit in the Church, it would be difficult to say where we are likely to find more of its effects than in the tone and general shaping of that Liturgy, which in various forms has been one of the earliest and universal possessions of the Church; and which in our Prayer Book form has had, no doubt, a very large part in producing the devoted affection of Englishmen for the Book of Common Prayer.

I have ventured to lay stress on this truth of Oblation in Worship because I believe it to be both true and eirenic. I feel quite sure that it is this, which by its intrinsic spiritual beauty and practicality,

has laid large hold of the religious instincts of our own time. It will be a great gain if up to this point we travel together. We might, I think, do so if we could determine to look at the matter with fresh eyes, and shut out the baffling lights of Roman and Protestant interpretation and controversy.

May I here say a word of a more or less personal nature, with which I shall, of course, expect some of you to disagree? I refer to the practice used by myself, adopted (though before my time) in our Cathedral, and now in our Collegiate Church, of taking the Eastward position at the Holy Communion. The reason why that position commends itself to us, and is as dear, perhaps, as any of the forms, in themselves indifferent, can possibly be, is that expresses to us the act of offering, offering worship, offering before the Father in solemn memorial the finished work of the Son, offering unto Him ourselves, our souls, our bodies; offering in which the Minister and the holy people,[1] or laity, are all engaged and all active, albeit in parts of it (only parts) he is their mouthpiece, and has to do what it is part of his special ministry from God to do, but always in their name, waiting for their 'Amen to his giving of thanks.'[2] Therefore they face together, he and they, and symbolically (according to one of the most ancient and beautiful symbols of the Church) they face Godward towards the East and the light; only acting out by so doing what is expressed happily by all of us in the orientation of our Churches. You will feel that to those who have such thoughts the charge of 'turning one's back upon the people' sounds like a mere sneer, entirely unfair because entirely misunderstanding, and that the explanation of "Eastwards" as "Altarwards" is to us cramping and unreal. Of course I am aware that there are graver objections to the position than this, objections which oppose it as connected with the peculiar cast given in the Middle Age to the sacrificial character of the Sacrament, and with the highly-defined and localised doctrine of Christ's presence in that Sacrament which went with this. No doubt among those who use the position some would assist its opponents by imposing on it meanings of this kind. But I believe that I speak not only for myself, but for the bulk of those who use it, in saying that its broad meaning is to insist that the Service is throughout oblationary in the

[1] λαός (laos). [2] 1 Cor. xiv. 16.

sense of Scripture and the primitive Church, the great and manifold Oblation of the whole Church uniting itself by faith and in purpose with the Oblation of the Lord, and that it seems to us the natural external expression of the worship which Clement and Justin describe, and to which the language of Scripture points. I cannot but believe that if this were more plainly said and better understood there would be at the least less condemnation and less suspicion. In particular, we should hardly have a great Society of Churchmen treating the Eastward position as if it was an unclean thing or a badge of heresy and (doubtless not without practical wisdom in a narrow sense) penalising its use by forfeiture of money help.

I have touched on this controversial matter because I believe peace is not served without touching contentious subjects pacifically.

But I return from this detail to the general position. The oblationary character of Christian worship is no theological refinement. It is of the very essence of the matter. It is in tune with our whole view of the creative and redemptive scheme: it is the key to the most genuine union between worship and work: it requires of the worshipper humility and whole-hearted sacrifice, in order to reward him by uplifting him in Christ to the God whom he adores. If we find it in the Eucharist at the centre and climax of our worship, we shall assuredly find it also in the rest. The daily prayer of the individual will be not merely his selfish plea for preservation and blessing, but the offering of his heart and life, character and service through his Saviour to God. The daily household prayers (about which you received with such delightful cordiality words that God moved me to write) will be the consecration to God of the life of the family or household. The daily prayer of the Church will be the oblation of its corporate life to Him. Intercessory prayer, public or private, will not be, what I fear it sometimes is, a laboriously added appendage to worship; it will be increasingly felt to be of worship's essence, which always craves for its own completeness in the full response of all mankind to God, and can only receive it in proportion as God's purpose of good is fulfilled in men's lives and hearts, and earth grows liker to a temple of the Lord.[1]

[1] I would enter here a word of caution as to a tendency to let that noble instrument and summary of intercession, the Litany of the Prayer-book, fall into

Try, brethren, even more than you already do, to bring home to our people these things; not merely the practice of them, but the spirit and meaning of them; nor yet only this, but their relation to the spirit and meaning of all Christian truth and Christian life. There is in them a breath of loyalty and chivalry which may kindle the enthusiasm and quicken the pulses of our Christian life by the power of a Divine meaning as entirely simple as it is uplifting in tendency and comprehensive in application.

II. This first application to Worship of our principle that the response of human love to God is the essence of our Lord's aim and work, has thus brought us inevitably to the edge of the second application with which, in this Charge, I desire mainly to occupy you. The worship of the Church must be united and intercessory, because the life of restored Manhood is essentially corporate and organic. I do not think your time should be spent on much proof that this is so; that Christian life is the life of a Society; that this Society is at once the instrument and the inchoate result of Redemption.

In our own time this conviction has steadily revived and deepened. In spite of great counter forces of prejudice, both reasonable and unreasonable, to which I shall shortly allude, it has constantly gained ground. Not one force, but many, have contributed to this. Disinterested observers, to whom much that belonged to the Oxford Movement was questionable or odious, have acknowledged that its merit was to revive the sense of corporate Christian life; into which the more subjective spirituality of the previous revivals, Methodist and Evangelical, might be gathered up. Side by side with that movement Frederick Denison Maurice, in his "*Kingdom of Christ*," was giving, in his own way, an impulse in the same direction, of which the effects are still felt. Thus when a generation had passed by, and the reign of Manchesterism and individualism was over in politics and economics, it was found that in God's providence this revival had equipped the Church with the dress in which alone the

disuse, or, to speak more accurately but not very differently, into use at times when few are present. There is no more organic feature of the Prayer-book system of devotion. Neglect of it will mean loss of intelligence, and breadth, and heart. To use it, and teach about it and upon it, is the true course, and will have much more than formal result.

instincts of a new time, keen for development of the power and responsibility of the community, could recognise her congeniality to itself. In theory and in practice we are familiar with the conception of the Church as an active and living reality. It must be thirty-three years ago since Newman, reviewing *Ecce Homo*, which came to so many with a breath of fresh life from the unchanging Source, remarked as noteworthy that in so independent a reconstruction of Christ's plan and work a conspicuous place was given to the Society which He designed to found. A typically central teacher of our own, Bishop Lightfoot, taught (and acted out his teaching) that "the Church is an external society, an external brotherhood, an external kingdom, constituted by a Divine Order. It has its laws, it has its officers." [1] Practical forces tended the same way. The growing vitality in the Church's life, the restoration of her Convocations, the growth of daughter or sister Churches entirely devoid of political connections, and arising quite simply and naturally on ancient lines by the influence of the Spirit in them; the gathering up of all these through their Bishops in the Lambeth Conferences, these and many other things were alike signs, results, and stimulants of a great revival of the Church idea. You and I, my brethren, are conscious of the influence upon us of the common Church life in which we together worship and take counsel as one of our chiefest blessings, one of our truest sources of strength and encouragement. It makes us, I hope, more manly and larger hearted, it keeps us in the fresh air, it tempers our peculiarities, it takes off our corners, it helps us to understand one another, it asks sacrifices of us for each other's conscience sake. We look across the fence and we see other bodies of Christian people, at home and abroad, between whom and ourselves differences have widened just because the fatal act of separation has killed the centripetal force. And it is with a shudder that we think of the possibility of this happening, as it might happen amongst ourselves, to blight the fair promise—perhaps in our eyes the fairest thing upon the earth to-day —which belongs to the growing life of the great Anglican Communion. Look at it which way you will, and think of what you wish on your party side, so to speak, to accomplish or to prevent. You are

[1] Ordination Addresses, p. 35.

Evangelicals, and you earnestly desire to prevent the simplicity of Christ from being adulterated, to keep the sons and daughters of England from the attraction of the great magnet at Rome; you are keenly alive to the evils which come with much attention to form in religion, and are jealous of the least tendency to encroach upon the moral independence of the believer; you wish to see a pure and Scriptural Churchmanship effective. Or you take, with perhaps even more daring monopoly, the name of Catholic: you think it vital for the strength, and wholesomeness, and depth of religion that the Sacraments and the Ministry should receive increased recognition: you believe that the worship of the Church took form in the originals of the great Liturgies under the same guidance of the Spirit which taught the Church the shaping of her Creed: you cannot bear that all the power and beauty of the great Church traditions should be the monopoly of Rome, or that the great Anglo-Saxondom of the future should live upon nothing fuller than the Protestantism of reaction. Well, be it so. I say to each of you, with (if any) only a superficial paradox or inconsistency, that you will, each of you, get most of what you desire by taking the same road of loyalty to your own Church. Of course there will be a balance to be struck. You will have, each of you, to put up with a good deal: you will not get things as much to your mind as if you went off by yourselves; that is the poor privilege of separation. But you will give widest reach to what you earnestly hold, you will give strongest check to what you greatly fear. For opinions spread most which are found not merely in the cut and dried phrases of partisans, and movements are checked best not by what slaps them in the face, but by what pulls quietly at their heart strings.

But this is not all: there is better than this. You are perhaps, as I have assumed, party men; it may be matter of verbal debate whether or no we ought to be such; but you are at any rate more than party men. You know, in your hearts, I believe, that Christian truth is not exhausted by your conception of it: you are conscious as you read your Bibles of some texts which do not fit easily into your way of thinking; you see witness, as you look out with kindly and open eyes upon life, of power in religious ways, which you cannot altogether approve, to produce reverence, thoroughness, conversion of

heart and consecration of life; you are surprised from time to time to find how Scriptural and Evangelical is your Catholic neighbour's teaching, how reverently and lovingly your Evangelical friend is treating his Prayer Book. All which means that out of the interchange and interplay there is formed a life greater and better than any of its parts; modifying by its power the faults of those parts, and availing itself of the genuine and various vitality that is in them. You will discover, too, that contradictions of principle (so-called in the thin logic of partisans, since "theology has become a controversial art") are, at least often and in large measure, various ways in which various temperaments give effect to the same deep and sacred desire.[1] You all desire to reach upward, to feel and make real the pledged presence of God amongst you; but some of you for this end will try to close your hearts to sight and sound, to silence all material distraction, you will crave for bareness of things external in order to make room for that which is spiritual; others of you will say, things material are our helps to God, all come from Him and shall to Him be offered, let us gather gold and frankincense, let every limb and action of our body have a part in our reverence, if so be the solemnity of the great Presence may lay hold upon us. Should not each have his opportunity, yet each learn something of the other? which happens better than in any other way in a comprehensive but actively united Church. Has it not happened? Recall, in the past, the shocking slovenliness and indecency of Puritan Table Sacraments, or the intricate and unspiritual mechanism of the Mediæval system, as Erasmus and others knew it and the Preface of the Prayer Book describes it. Have we not gained something? Or, in the present, while we hate to take the tone of complacency because we know our tremendous defects and faults, can we compare either a Nonconformist Lord's Supper or the Roman Mass, with its ceremonial and language so remote from the people that they are obliged practically in all the detail of their worship to follow a second line of their own: and not feel that in our own Eucharist, solemn but plain, reverent but intelligible,

[1] *Cp.* J. R. Illingworth, "The Mystical and Sacramental Temperaments," *The Expositor*, August, 1889. Series V., No. lvi.

there is the type of a service more adequate, more really Christian than either.

My own conviction is that we should work with a double object, partly towards a certain uniformity, a type to which many of various sorts could conform without serious distress, and also, so far as variety is necessary, should remember each other while we satisfy ourselves.

Is it not one of the happiest features of our case that in the last fifty years there has been so much approximation to this condition? and one of the gravest, that this great gain should have been imperilled by some who in the name of more despise much?

Of this I am perfectly certain, that this is the way in which we should do most to bring the English race, so rich in variety, and yet so homogeneous in quality, so genially impatient of rigidity, yet so reservedly suspicious of demonstrativeness and peculiarity, to a happy allegiance to the Church of Christ.

I could not touch the thought of the Church of Christ, and of its primary and natural representative within these realms, without being led further than I meant. It moves me too much. Its possibilities are so marvellous, the thought of danger to it—not I mean to its outward and established position, but to itself—is so terrible. But because I love it, I am jealous for it, sensitive to its faults and apprehensive of its dangers.

Why, let us ask, is the conception of the Church as a spiritual society so often disliked and misunderstood? A Church that does its duty, it may be answered, can never be popular if it deliver its moral message, and its message of eternal truth; it will offend men's dislike for any submission of their passions or their self-will. Can we with complacency put down all the dislike of the Church, in idea and fact, to this cause? Is she indeed so altogether and austerely uncompromising in her pressure on the consciences and minds of men? Or is there some fault on her side which at least gives opportunity and excuse to dislike of her? Language often gives valuable hints, and the syllable "ism" is a danger signal. Ecclesiasticism is a word which we of the Ecclesia should carefully consider. The book of history, we may be sure, has not been written for nothing. Some of it is inspired, and by the help of this we learn to read the rest. Is it

possible to turn the leaves of that book before Christ or after Him, and not see what great perils attend a thing so high entrusted to hands like ours? I would push this even further. If the Bible is, as we realise increasingly, the Book of the Church, of the chosen people, the people of the covenant, the holy nation, the royal priesthood, the kingdom set up, the holy city; if we see the emergence and growth of this through long stages of Divine training and through the discipline of manifold vicissitudes, in the training by Christ of the little flock, in the work of the Spirit building upon the foundation and rock of Christ; then surely we cannot be blind to the parallel fact that the Bible is full of warnings against Ecclesiasticism. Coarser dangers of idolatry, grossness or cruelty give place to this, or screen themselves behind it. The prophets whose faith centres in the high calling of Israel have, while they build that faith with one hand, to use the sword in the other continually against its caricature in a vulgar, complacent, immoral reliance upon a charter of God's favour, supposed irrevocable and unconditional. They attack spiritual professionalism in the priests and in their own order. They denounce false reliance upon an order of worship sometimes elaborate and punctilious, sometimes, as in Malachi's time, slack and perfunctory. Church and State in one in Jeremiah's time must actually come down, if the spiritual reality at its heart is to be liberated. We pass to the Gospels; and again, but for familiarity, we should be astounded to find that in a real sense, *le cléricalisme c'est l'ennemi.* In the awful drama of the Gospels, the villain of the piece, at least upon the visible stage, is still Ecclesiasticism cankered and fossilised, with its sweetness gone sour, stiff with prejudice, pride and self-complacency. The results of four hundred years, which should have been the richly fruitful autumn of Israel's age, are (of course with exceptions) gathered up into this terrible phenomenon, the temper of Pharisaism. Entire though thinly veiled self-confidence, entire contempt for those beneath or without, elaborate subtleties of technical knowledge and practice amidst which the simple splendours of justice, mercy and truth were obscured or choked, and the great promises of God were parodied—these were some of the features of that system, or temper, or character, which has been surely set where it is for a most significant

warning to after times. As the typical danger of organised religion, and of a state of Divine grace or favour, it could not fail to rise again in Christian forms. When the sons of Zebedee and their Mother came to Jesus for high places in the kingdom, or asked Him for summary treatment of its enemies, the old leaven was beginning to work. The first controversies of the early Church which bear the name of Judaism witness to the attempt of the old spirit to capture the new life. The parties at Corinth, the self-righteous wisdom of those who could despise an Apostle, and among whom there was party feeling, jealousy, and strife, the need of St. Paul's discourse on charity addressed to men of spiritual gifts, the example of self-satisfied Laodicea, are sufficiently significant warnings of what the future would bring forth and have to face. Then follows Ecclesiastical History. No need, I had almost said, to dwell upon that. Yet in fact how great need! We glory in its record of enduring and transmitted faith, of conquests over physical and moral evil won without war by the weapons of peace, of knowledge stimulated and directed, of enemies transformed into champions and servants, of accumulating witness from devoted lives and holy deaths. But do we sufficiently realise the other side of the case, the side so vividly seen by enemies or critical observers, and the part, which is played in it by Ecclesiasticism? The evils of the human gloss raised to the level of the divine truth; of the sword of force untimely and unduly used; of the corporate Church interests idolised and followed at the expense of morality; of privilege turned into pride; of religion methodised into a formal transaction of act or phrase between God and man—these are only parts of what I gather up within the single word. They have been blended or disjoined in many various ways. They have gone with moral laxity, and with moral rigorism. They have not been confined to any one system of belief. Geneva under Calvin, New England in the interval between its foundation and the modern period, Scotch Calvinism and Sabbatarianism, had each their strong leaven of Ecclesiasticism. But in the great fabric of the mediæval Church, especially in later days, Ecclesiasticism had taken colossal form, and obtained all embracing range and vogue.

A Church of great wealth and secular power, with a very sharp distinction between priests and people, and an excessive stress on

the powers of the former, with a luxuriant development of the mechanical and ceremonial sides of religious life, possessed of almost a monopoly of men's allegiance, and with the world's thought and intellect harnessed to the work of interpreting and illustrating her teaching, was a Church which offered to the evil of Ecclesiasticism a terribly congenial soil. Read a little of Erasmus; read (to go a little further back) M. Sabatier's account of the Church at the time of the Franciscan movement—and you will get glimpses of what we all acknowledge, but few of us realise. If we read history, as we have been much and rightly enjoined to do of late, in order to grasp the Church's continuity and to get larger thoughts of her life, the lesson of this period is one that cannot be overlooked, and of which it is difficult to exaggerate the gravity. To go forward in Church revival without having the warnings of that time before our minds seems to me to be criminal blindness, hardly less blind than it is so entirely to forget the great maxims, "Corruptio optimi pessima," and "Abusus non tollit usum," as to undervalue Church, Sacraments, Priesthood, because they have been each and all the subjects and centres of so great abuses. We cannot forget that in spite of Pharisaism, and the warnings which He drew from it, in spite of inevitable dangers on which the sequel is the commentary, the Lord did appoint in His Church a Ministry, did assign to a man and to men the power of the Keys, did commit a power of binding and loosing to His Church. But whatever we do, the mark of that time is left indelibly on the moral sense of men. The Ecclesiasticism of that time gave a profound shock to conscience, and awoke a deep antipathy. Churchmen of a later time have need of patience in dealing with suspicions and prejudices which have their roots so deep in history, and can quote so much in their justification.

I desire earnestly to put before you as the specific definition of our task in the Church in our day, that we have to build up the life and fabric and ideal of the Church, to contend for it as the Divine instrument of man's redemption, while yet we watch vigilantly and diligently against those tendencies of Ecclesiasticism of which history shows the power, and finds the source in deep-seated tendencies of human nature. We have to prove to men, made jealous and sus-

picious by the past, that there can be authority without harm to freedom, sacraments and priesthood not for the hindrance but for the help of individual strength and freedom, and a life of the body, in which the lives of all the members are not suppressed or dwarfed, but gain by co-ordination in dignity and power.

I call this our distinctive task, to be manfully, hopefully, patiently faced. The strong belief that it is so is to me a ground of hope that God will bring this Church through her troubles and save her from dangers of disruption, for the sake of this high mission which He has given to her.

But because I believe this, I shall ask leave to dwell carefully and at some little length upon some of the dangers of Ecclesiasticism, venturing, as I do so, to hope that you will attach more weight to any truth in what I am led to say, because you know that I do not undervalue the Church.

I. As to Churchmanship, or the spirit of loyal zeal for the Church. The spirit of the family, the patriotism of the nation, the *esprit de corps* of the society or brotherhood, are in Churchmanship claimed for a higher, larger, and more ennobling loyalty. The loss to this from the divisions of the Church, from the consciousness of her enormous faults, from those suspicions to which I have referred, is a loss of most baneful and depressing effect. We must try with God's help to develop and increase it in ourselves by sympathy, prayer, self-sacrifice and service, by the effort not to "look every man, on his own things but every man also on the things of others,"[1] by putting away parochialism, and by zeal for the Church's missionary work. Without it our own spiritual life is egotistical and out of gear. But how easily it degenerates, and how close to hand are its caricatures! If family feeling easily becomes family pride, and patriotism takes selfish and sordid forms, so assuredly it is in the household and nation of God. We need constantly to look through our Churchmanship to its reasons: to rekindle it at its source, in the belief in the Purpose and Love of God at work through the Church. For the institution in which the life of the Spirit, according to God's method, finds primary embodiment, and which therefore ought to be at every point, and at every moment

[1] Phil, ii, 4.

thoroughly, delicately, sensitively spiritual according to the mind of Christ, becomes too readily the "concern," which we have to push and may be to patronise,—whose "interests" in a degenerating sense we defend.

The Church system at the Universities, under which, as I remember, you had clerical fellows who were credited with never having so much as conducted the service of Morning or Evening Prayer; and, as an eminent Lay Churchman once told me in his time (about 1830), there was one Communicant among the commoners of one of the largest Colleges—is an instance in the past. The Church school in the parish for which we fight to-day, in places (I am most glad to find how extremely rare they are in the Diocese) where the pastor hardly enters the School, and where the religious teaching is not a living and loving thing such as to lay hold of Christ's little ones, and to lay foundations for lifelong loyalty of the child to the Church, is an instance in the present. While we face, without a moment's blenching, the common jeer about "cramming little minds with dogma," are we sufficiently mindful, first for ourselves and then for the children, that there is a constant danger in creed or sacrament or any other visible thing, of the means becoming the end, of substituting the thing which it is possible comfortably to "attain," for that harder thing which requires of us continually to "aspire"?[1]

II. Another danger is of a subtler kind, but I cannot lay too much stress on its reality and its extent. It is the danger in a Church of knowing and pronouncing too much. The Church has a certain authority to teach. It is indeed one primary function of her life. The union among her members, vital as it is, is one in which mental conviction has its part, a leading part: the Church's life—the living Church—is both witness and guardian of those convictions and truths, that knowledge, in virtue of which she is One. Then comes, legitimately and naturally, reference to those places and persons who may be thought to express most authentically the Church's mind. We have a remarkable instance of this in Irenæus's reference to the several great Apostolic Sees,[2] or again the subsequent expedient of bringing

[1] Browning, *Paracelsus:* the titles of the Parts.
[2] Iren. con. Her. lib. iv, c. 3, 4.

together representative assemblies of Church rulers. We see all this working through the Age of the Councils and of the Creed, and we have reason to be deeply grateful for its result. But even while we watch it, a change steals over it; it begins by being the necessary and even unwilling effort of the Church to testify to what she has ever held; it becomes the claim of the Church to define and explain and systematise. It is at first, to quote the words of a strongly dogmatic writer, a necessary evil, it becomes a boasted right. It is not difficult to see what tendencies and weaknesses of human nature come in to favour a great growth in the dogmatising direction; the impatience of what is obscure and uncertain; the desire to simplify; the pride of system and completeness; and then the governing instinct which finds clear cut formula and explicit definition the best instruments for governing the half-taught. So there grows up the idea that the Church, and her theologians and divines on her behalf, have practically a complete knowledge of things divine, and can give an answer of explanation on all questions. How natural this growth is may perhaps be illustrated from the case of another profession. It is the legal assumption that there is already an answer in law to every case which may arise. Lawyers are of course well aware that in reality this is not so, and that in order to make it work it is constantly necessary to make law under the guise of declaring it. This may work well in practical matters, but the objections to it in dealing with the delicate and sacred things which are not ours to make or limit are obvious enough. It is almost impossible to realise the extent to which this defining and dogmatising tendency has affected the whole field of religion, especially in the West. The "Summa" of St. Thomas is a vast monument of it, and is of course only the typical example of the action of scholastic Philosophy. But the Reformation did not put an end to a thing so deeply engrained. It is represented on Protestant ground by the great Corpus of Lutheran Theology, and the Institutes of Calvin (one of the most widely powerful books of the world). The manifold Confessions, Articles, and Catechisms of the Reformation period are other examples.

Now, it is of great importance to observe the effects of this on the common conscience and mind of men. There grows up under it a strong, though perhaps undefined and often silent, feeling of dis-

like or aloofness. The nature of the subject of religion accounts for this. It deals with the things of God, and these are instinctively felt to be deeper than our plummet and beyond our measuring line. It deals also with the things of man; and in these is another depth answering in its infinitesimal way to the depths of God, and in a degree also resenting the attempts of exact classification and description. It is felt to be a thing of common property, appealing to the simple and the childlike, and there is resentment (not always, but often reasonable) against what seems to transform it into something elaborate, and to make its requirements in faith or conduct such as can only be complied with by those who have a certain technical knowledge, and not by "this people who knoweth not the law."[1]

This is a matter, if I am not mistaken, of great practical importance to us. You encounter every day, with distress and perplexity, the signs of alienation from definite religious belief in many of the educated and professional classes, and what you always describe to me as indifference among the masses of the people. Such widespread conditions of opinion have deep roots and complex explanations. Nothing is more unscientific than to refer them to any single cause. But I should say without any hesitation that one leading cause was to be found in the reaction against the over-claim of knowledge and definition made by religion in the days when it not only dominated in its own proper sphere, but drew the other provinces of knowledge under its rule. These reactions are movements of immense depth, their effects are slow and persistent. It is immensely significant that so much of the pathos and interest of modern fiction turns upon the good that springs up in unlikely and unpromising places, upon the paradoxes of good in untrained characters, in contrast to what is drilled, and correct, and as it should be.[2]

It seems to me, then, that here is another case where we ought to learn the lessons of History. We ought to be on our guard

[1] St. John vii, 49.

[2] In the Pope's speech in *The Ring and the Book*, Browning does explicitly and philosophically what is constantly done in slighter, and more indirectly suggestive ways.

against repeating mistakes, whose bad results have been written large on the face of the past; and we ought not to behave as if those mistakes and their long-lasting influences had not existed, and did not exist now.

We have our task as defenders of Doctrine. It is very probable, nay certain, that under the influence of this same reaction we ourselves are slack about it. There is too little solid, constructive, thoughtful theology; too little careful study of the real materials of religious knowledge which God gives us in many ways; too little sense of the severe demands made upon us by Divine truth; too much readiness to take as sufficient what commends itself to our own phase of thought or feeling. But while we bear this in mind, and have, I hope, given some effect to the thought, *e.g.*, by requiring more definite theological instruction from our candidates for Holy Orders, we shall do very ill if we forget the difficulty and delicacy of maintaining the contention for religious doctrine in an anti-dogmatic and to no small extent reasonably anti-dogmatic age. We must make it plain to people that the Truth we have to teach is to ourselves vital, not technical; that where we give it technicality, we do so only to give such necessary distinctness as teaching and conviction alike require, and with a full sense of its danger. We must realise, and so convey, a true sense of our own great ignorance; we must own, or rather we must insist, that there is Christian Agnosticism as truly as Christian knowledge; and that if the remembrance of this by Christians had always been present many mistakes of presumption would have been avoided, and half the power of an anti-Christian Agnosticism destroyed in advance.

Surely we may so speak all the more confidently, because this reserved and modest temper is what we have reverenced in some of the best teachers of our time, in writers like the Bishop of Durham, and Dean Church, and Canon Gore. But this is very far from being the tone of much that we see and hear. Reaction begets its own opposite, and creates in some the appetite for the very thing which it has rejected. The backwaters of an anti-dogmatic time are apt, unfortunately, to show the dogmatic quality in a specially peremptory form. I feel very sure that this is one of our dangers in the present day. We over-define: we hark back upon the positive

affirmations and equally positive denials of mediæval and Reformation times, when our real wisdom as well safety would be to recognise that to a large extent these controversies were blind alleys, and that the combatants in them were often (as has been said by a Russian theologian, in a criticism of Western Church history) committing precisely the same mistake of over-definition, with only the difference of the *plus* or *minus* sign according as they definitely asserted or definitely denied what true reverence should have left alone. The matter of our present controversies is so beset with contention, and men's tenderest and deepest feelings, as well as their keenest and most wakeful prejudices, are so much engaged in them, that one hardly dares to speak for fear of worsening things by fresh offence.

But it is impossible to withhold the witness of my own belief that much of the strain has been caused by the neglect, more or less complete, of some of these teachings and warnings of history. To take what is indeed the chief instance—that of the Holy Sacrament of Unity through the Lord's Presence, become by our controversies the very battlefield of contention. Very many, I think, would agree, or might be brought to agree (even while largely differing in the assignment of blame), that after the protest against what had been done with the Sacrament and taught about it in the pre-Reformation Church, the treatment of it in the times that followed became most unworthy both in act and thought. Rare and slovenly administration; an estimate of its position fairly expressed by small type in many Prayer Books as though it were an occasional Service; an entire absence of effort to associate dignity or beauty with it; a doctrinal emphasis on the attitude and advantages of the communicant to the comparative exclusion either of the high corporate character of the Sacrament as the Church's great act and offering of Faith, Fellowship, and Worship, or of the mystery of Divine presence, at work in it, or of its profound theological importance as the chief instrument of the Spirit for the extension and application of the Incarnation. These things were signs of a time which called clamorously for a great restoration; and such restoration, as the name implies, would bring back some of what had been too rudely cast away. But was it needful to fling again into the old mistakes, leading on to the same excesses, and

so by the same weary, inevitable round, to the old violences of protest? Surely there must be something better for the present time to do in regard to the Eucharist than to reopen, and continually reiterate, with increasing asperity and decreasing reality, the battle cries of sixteenth century controversy. But is not that the inevitable result of going back to the old methods of defining and analysing, of affirming human explanations with the same confidence as Divine truth, of pushing into prominence these aspects of the Sacrament, upon which it is most easy for the less spiritual parts of our religious nature to fasten? History seems to me to have raised the placard of "Dangerous" over the controversies as to the exact nature of the Presence of our Lord, and of His Body and Blood in the Sacrament.

We are shocked as we read on the scroll in one of the memorials in St. Saviour's of those who suffered for conscience sake in Reformation days, the words: "Your Sacrament of the Mass is no Sacrament at all, neither is Christ *in any wise* present in it."

But would such words have ever been spoken by a devout Christian but for the Sacramental materialisms and misuses which had gone before?

Our duty and wisdom now is to give the Sacrament (as, thank God, it has almost everywhere been given among us in more or less degree) more constant and reverent use; to attach to it some outward dignity, to maintain the reality and certainty of the Divine Gift, as something independent of the receiver's emotions, realised but not created by that faith and preparedness through which alone it can be profitably received; to dwell upon the certainty of the living and present operation of the Saviour by the Holy Spirit in this most sacred and heavenly Thing, and of our access therein to the Father through Him,—and there to stop. This would leave considerable latitude for reasonable and even wholesome varieties of use and feeling, some more demonstrative and ornate, some simpler and more reserved. But it will not emphasise, as some of our ceremonial and non-ceremonial seems to do, the least certain and most controversial parts of our belief. I am right, I think, in saying that this is not confined to one side, that side to which I have chiefly pointed. The administration of the Sacrament which leaves a trail of crumbs along

the rail or the floor of the Chancel, or the habit of leaving Cup and Paten uncleansed, so that parts of the consecrated elements remain, seem to differ as much, and with as obvious a controversial emphasis, from the simple reverence due to that which has been consecrated to convey to faithful receivers the Body and Blood of Christ, as do on the other side ceremonial observances studiously directed towards the consecrated Elements; and certainly they offend the feelings and instincts of brethren quite equally.

Would there not be real loyalty to our Church in following the example of those who revised Article XXVIII., when they struck out the words, "a faithful man ought not to believe the real and bodily presence (as they term it) of Christ's Body and Blood"—words which had given the controversial "No" to the controversial "Aye" of the Mediævalists—and substituted the simple positive assertion, The Body of Christ is given, taken, and eaten only after an heavenly and spiritual manner?

Would it not be possible to follow the Prayer Book in spirit and letter by the careful use of ordinary but fine bread, leavened or unleavened, in such condition as not to crumble, and such as that each communicant's portion shall be broken or divided from the one bread? to see that the vessels are simply but thoroughly cleansed in the Church, or at the Credence Table if desired, or by the Officiant himself immediately on his return to the Vestry, with quietness and reverence? Such an order, like the simple Prayer Book rule of covering what remaineth with a fair linen cloth, would express with reverence the truth that we know, without thrusting forward those things which after all we only surmise.

Let our ceremonial, be it less or more, be that of men who know that they have amongst them a most Holy Thing—nay, One standing among them whom they know not—but who have learnt by experience (what humility and reverence might suffice to teach) that nothing is gained, and much lost, by the human pryings of how, and when, and where into the detail of the Mystery. So shall we be at once kinder to one another, and more as those who veil their face before the awful Presence of God.

It may seem presumptuous thus to speak, to put aside so much which it has seemed to so many good men vital to affirm or deny.

Yet I can, I think, claim a good deal of evidence that this is the true course. What has been the case of those controversies which filled volumes, and occupied Synods, between Arminian and Calvinist, between the combatants of Freewill and those of Predestination? Have we not quietly laid them aside, clear from experience as to that which perhaps might have been known otherwise, that that way no progress lies for our limited faculties? I do not speak disrespectfully, in this case or the former, of those controversies: I do not say that they taught nothing. I think that they taught much. They emphasised the value of each element in the complex facts, the value of man's real responsibility, the value of God's indispensable grace. They showed the error which came of giving full logical result to either of these, to the neglect of the others. They gave us confidence that when we conclude to hold by both, in spite of being unable to explain their compatibility, we are not yielding to laziness or timidity, but really following the lead of truth.

But we should think it an enormous waste of spiritual power to re-open them now.

Something of the same kind is true of the great matter of the inspiration of Holy Scripture. We believe in it, I hope, as our fathers did; but we are far less disposed to theorise about it, and experience has taught suspicion of confident affirmations as to its precise nature and extent.

But indeed, if I mistake not, it belongs to our whole modern training to realise that "fact," natural or spiritual, is greater than explanations of fact; and that above all Life—in the living things of Divine dealing and human character—is deeper, richer, and fuller than our poor, and often belittling, attempts to analyse or explain it.

I could apply much of what I have said about the Sacrament to that other topic of our unhappy divisions, I mean the Ministry.

There can be no doubt that the Prayer Book doctrine of the Ministry is a high doctrine; no doubt that men who have passed from other Christian bodies into the Ministry of the Church through the Ordinal have again and again testified to the difference in practical effect between the conceptions of Ministry which they left and those to which they came. But here too there was unquestionably much to be revived. In our fathers' time men were admitted to Holy

Orders with a lack of preparation, and a corresponding lack of conception of the ministerial Office and character, which is to us almost incredible. This was one of the defects in the Church which wounded the Methodist and afterwards the Evangelical conscience. It has been supplied in no small degree by recurrence to the great tradition of consecrated and disciplined Ministry, which is part of the inheritance of the Church Catholic. Yet here too it is unfaithful and unhistorical to forget that the conception of Priesthood in the form in which the Mediæval Church developed, and the Roman Church retains it, has in it exaggeration for us to avoid, as well as spiritual depth for us to appropriate and maintain. Its exaggerated claims of authority and of immunities, its clericalism, its disproportionate stress on certain aspects of the Ministerial Office, provoked before and through and after the Reformation a deep-seated antipathy and prejudice in the English mind. Any assertion of Priesthood in the England of to-day has the full brunt of all that prejudice to bear. Is it wise then, it may be asked, on the part of some among us, to give the impression that there is nothing to be done but to get as near the Roman conception of Priesthood as possible, with the rather significant exception of celibacy? Yes, it may be answered by some; it must be wise if it is right. Our reply is that, in a very deep sense, it is not right. I need not dwell on this, because it has been worked out with such admirable force, and in so truly eirenic a way, by Dr. Moberly.[1] But I should like to point out that one great part of our wisdom is recurrence to fact. We find a Ministry in fact appointed by our Lord; we find it in fact (without going into detail) handed on as a matter of solemn responsibility. We recognise as a fact that by the end of the Apostolic age the functions of rule and transmission of office are taking organised shape in the Episcopate. And then, when we come to the nature of the Ministry in the Christian Church, we still follow the guidance of fact, and by it we are shown that the Ministry has, as a fact, a leadership and specialised part in that worship towards God which is the worship of the whole priestly people, exactly as it has a leadership and

[1] *Ministerial Priesthood*, by R. C. Moberly, D.D., Lady Margaret Professor of Theology. (John Murray. 1898.)

specialised part in that testifying witness and pastoral care towards men which also is the task and privilege of the whole witnessing and mutually edifying people. Consider these facts earnestly and adequately, as facts not of accident or of merely human ordering, but by arrangement guided by the Holy Spirit; add that fact of faith, which the Church has always believed, that the Grace of the same Spirit is specially given for each Ministry to which He calls men; and you have the essentials of a doctrine of Ministry, Pastorate, Priesthood, fresh, wholesome, rightly proportioned, and profoundly spiritual. We should surely be able increasingly to commend this to the conscience of our nation.

III. But where two terms are correlative, there can be no correct understanding of one without the other. Such are the words clerical and lay. The tendency in Roman Catholic countries abroad to use the word clericalism as an equivalent for Christian allegiance points to disorders of thought and fact which come to full expression in the grotesque but appalling use of "laicise," to describe the process by which religion is excluded from schools or hospitals. Such words are portents of warning, whose significance we are bound to read. Where they are used something or everything is all wrong. Clericalism and laicism point to faults of two kinds, and all the blame is not to be cast on clerical shoulders. Perhaps, indeed, we should find that historically the beginnings and growth of whatever is false in clericalism, of undue severance between clergy and other people, of undue clerical assumption, was really due not more to the natural selfishness and grasping of the Clergy, than to the spread of laxity in faith and practice among the laity. Then better motives and worse conspired. An easy and popular sacerdotalism on the side of the laity willingly left to a professionally religious class the stricter demands and more irksome tasks of religion; while clergy and people would alike desire to fence off from the effects of this laxity those who were obviously and visibly in contact with holy things. We have the familiar example of this in the shallow compliment paid to us by those who will not swear or talk ill when a parson is present.

Assuredly then—and this is ground on which many may meet—in any really sound Christian life or ecclesiastical revival, the standard of lay life and lay position is an element of vital importance. It

would be interesting to trace the witness of this in the part played by the laity in the best religious times and movements. The Franciscan and Jesuit movements were both largely movements of lay life, though taking of course at once highly specialised forms. The Wesleyan movement had the same character in a more open and democratic form. The intense grip of religion upon Scotland was due to the fact that the people made it their own; and perhaps in part to the large place allowed to them in the Presbyterian constitution. We acknowledge a genuine debt in this respect to Nonconformist example. The times when the Church has shone brightest amongst ourselves have been times when lay effort was conspicuous. We measure the vigour of the Church of the post-Restoration time not by its ecclesiastics, but by such laymen as Robert Nelson and those who founded S.P.G. and S.P.C.K., and in large numbers banded themselves in societies of spiritual life. We find a counterpart of a different sort closely connected with our own diocese, in the piety of the group of laymen who lent lustre to the name of Clapham. We felt the force of the Church revival of the nineteenth century most of all perhaps because of the sort of laymen upon whom it laid hold, and the depth of influence which it had upon them, as one great name, that of Mr. Gladstone, pre-eminently witnessed. One of our intensest anxieties centres on the question whether their mantle falls and will fall on the shoulders of others as devoted, if not as distinguished. The splendid extension of the American and Colonial Churches has brought us, among other benefits of reinforcement and encouragement, the evidence of a vigorous lay life building up into the new constructions. I have told you before what an impression of fresh, genuine, contagious Christian life I received from the great lay Convention of the St. Andrew's Brotherhood in the city of Buffalo in 1897. Amongst ourselves we know, by the double experience of possession and lack, what lay force contributes to the life of a Church—the warmth, the practicality, the wholesomeness of it.

But how much more all this needs to be drawn out! The word "Ecclesiasticism" has its own suggestion for us here. Formed from "ecclesia" it has come through "ecclesiastic." Certainly the ecclesiastical dangers find in us ecclesiastics their special victims and agents. As ex-officio professors and exhorters, we are tempted in a

special degree to personal Pharisaism; as having no other profession, we are more likely than others to get a professional zeal for Church interests; as "persona" (or parson) of the Church, in the diocese, or in the parish, we get a share of the loyalty, attachment, and respect which belongs to it; we are flattered about its successes, and abused about its mistakes; and both these things make us jealous for it, with a jealousy which is in part godly, but in part egotistical. Our training, though the highest and best, is not always the best-proportioned and soundest, the most bracing, or the most exact. There are, I think, few things better for the personal life of the cleric than that, holding fast to the necessity and blessing of a special spiritual training and discipline for himself as Minister of Christ, he should actively, cordially, and constantly recognise the excellences and virtues of the laity, of common folk, and should ponder carefully the lessons which they read to himself. Reverence untarnished by familiarity, readiness for the lower place and for unobtrusive service, a strong sense of right with a wise and charitable reasonableness in applying it to others—these are some, at least, of the things in which ecclesiastics may learn of the body of the *ecclesia*.

Let us then put it before us more and more to summon and welcome the laity to their part in Church life. The bottom of this must, it cannot be too strongly remembered, be spiritual. It must be the man of true faith, pure life, genuine endeavour to follow the Master, who will help to make the building more solid and the body more sound. But in spiritual, as in all other parts of human life, the power of an ideal is a great power; and even an unimaginative race like ours can surely feel the noble fitness of the ideal of the Church; its patriotism, the highest of conceivable loyalties; its fellowship, the widest and intensest of bonds; its esprit de corps, the power of love which comes into it through the Spirit of Christ from the very life of God; an army for vigilance of attack and defence, a crusade in zeal and energy, a home in its command of the true resources of peace, refreshment, and strength. Without some sense of this ideal, life narrows to self-culture or self-salvation, or dwarfs to a morality of Christian tinge. Yet how little of this sense there is in many of our people, and we surely are in part to blame. For ought not this to be much more definitely than it is an aim and effect of our teach-

ing? The sense of membership should be more distinctly than it is a result of our instructions for Confirmation and of our Communicant or Bible Classes; membership spiritually understood, not merely an external thing, still less a thing of controversial associations. No thought comes to us with nobler stimulus than that which tells of membership "incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people." The Church, with its obligations to the brotherhood and to all men, should appear to the young as the natural sphere and context of those things of service and unselfishness, those duties of almsgiving and prayer, which are the true antidotes of our modern diseases in a selfish and materialist time. To aim high is, we know, to have more chance of hitting the gold. To present the Christian life in something like its real proportions and range of meaning and demand, is largely to increase our chance of obtaining a real response from the conscience, and making a permanent impression on the mind and life.[1]

But what is enforced in exhortation and teaching must also be embodied in action and organisation. The standard of faithful laymanship will rise with the demands made upon it. We must not be purists in this matter, or demand in the case of the laity what we do not get in our own case, the case of the Clergy. The fact that there are indifferent men, and worse, among our ranks does not affect our view of the Ministry; and the case of the laity is parallel. Let it be one of the things which we put before us, and about which we test ourselves, to encourage with real cordiality the work of laymen. There is a strong feeling among many that there is a jealousy among the Clergy of lay helpers unless working in entire subservience, an unwillingness to trust them with responsibility, and allow them any freedom of initiative. No doubt there are many cases where some

[1] *Cf.* Gore, Romans, i, 218. "We suffer from an over-close adhesion to the 'matters of fact,' or 'the things which do appear.' We do not think of our life, ourselves, our Church, according to the divine principle which they embody, or according to the pattern shown to us in the Mount. Thus we are never uplifted, enlarged, ennobled, by the vision of

. . . . 'The gleam,
The light that never was on sea or land.'

We have almost all of us got to learn the practical power of the Christian imagination, disciplined and spiritually enlightened, to enrich and ennoble actual life," etc.

such jealousy of encroachment is not without its grounds. The work of the Church must often give opportunities to the little ambitions and egotisms of character, especially in men of a little education, but not much real culture. This is only to say that we can see their faults; as they assuredly can also see ours. But my own experience is, that the laymen who do most in the Church are those who recognise most fully and respectfully the difference between lay and clerical functions. It was on the very day that I wrote this that I came across these words in Sabatier's Life of the great layman of Assisi:

"One of the most frequent recommendations of Francis bore upon the respect due to the Clergy: he begged his disciples to show a marked deference to the priests, and never to meet one without kissing his hand." Yet Francis in his lay work made his own difficulties for the Clergy. We must not be too thin-skinned.

It is in the Church as in States: the people who are really to be feared are the unenfranchised; those who stand aloof, sullen or excluded, and recoup themselves by irony and dislike.

It is the veriest commonplace that an increased recognition of the laity in the organised work of the Church is one of the special problems of our own time, and, let us add, one of its great opportunities. There are lions in the path, of course. But it is impossible not to observe the simple and natural way in which the younger and non-established Churches of any Communion have carried out the changes which give the layman a natural place in the Church's order. I do not know that there is ground for unfavourable generalisation in any respect as to the results. The exception would, I think, be the cases, in the United States of America and elsewhere, where the parochial franchise of the laymen is combined with the power of the purse. The Free Church of Scotland, as well as the Scottish Church of our own communion, have known how to avoid this system, which makes the Minister's stipend dependent on his pleasing the pew.

If I touch the question of authority and early precedent in the matter, it is with the diffidence of one who is no expert.

Very plain, and deeper than any special regulation, is the way in which the Apostle relies upon the behaviour of the whole community, the ἀδελφοτὴς, the πνευματικοὶ, for condemnation of evil, for restora-

tion of the sinful, for the setting forward of the Gospel, for what should meet the various needs of the disorderly, the faint-hearted, the weak, for maintaining the high standard of Christian enthusiasm, Christian hope, Christian liberality.

It would seem, therefore, clear that if we put along with this what we believe about a Divinely-ordered Ministry, here is one of the many cases in which two principles have to be combined, and are combined where vitality is real and prudence and charity are present. Such combination is found when in modern Church life a democratic constitution gives the laity a place in the Church legislature, but preserves the vote by Orders and the assent of the Bishops; or again, where questions of faith or doctrine are excepted from those with which all may deal.

Coming a little later to the conciliar period, the question constantly besets me, whether this is not a case in which it is impossible precisely to follow a precedent, and you must decide to go a little beyond it or fall a little behind it. The reason is that the arrangement which it is sought to imitate was not one of formal constitution, but of practical working. The laity were present at the Councils; they approved and applauded; they deprecated or urged. But they were not members of the Council. Make them so by technical rules defined right, and you will have increased their power beyond the pattern. But leave them out in your technical and definite arrangements, and then, since the ancient Council can no more be reproduced in Ecclesiasticism than the Homeric Boulé and Agora in the political world, you will have practically shut out the laity from a great deal of their ancient influence. My own inclination would be, as I have implied, to choose the first horn of the dilemma. This seems to me suited, in a good sense of the words, to the temper of the times. If the times of the early Church had been times of democratic constitutions in secular matters, it seems probable that the substantial influence of the laity upon Councils would have taken a more organised form. The standard of demand upon individuals for competency in constitutional action is a much higher one now, and the influence of this would affect Church life. It is not so easy to maintain with confidence that in point of attachment and Christian intelligence the modern layman is superior to his prototype.

We know indeed, with regard to parts at least of the early period, how strongly the case can be put the other way. Read for example the words of one of the most vivid and most accurate of living Church historians, Dr. William Bright:

"The primitive layman, as such, was supposed to be a weekly communicant: he was one of 'a flock adhering to its own shepherd,' as St. Cyprian words it; he knew exactly where he stood as a Christian and a Churchman; his position kept him constantly in touch with all the Spiritual questions and tasks which concerned the body to which he belonged, and the officials who repaid his support by frankest confidence. If he fell into grave sin, he knew that he was amenable to a discipline which would severely test his repentance. At any moment he might be called upon to give the most effective of all possible guarantees as to his religious loyalty and constancy; and if he failed in this stern trial, he forfeited the privileges of Church-fellowship." [1]

But even here it is possible that there is more to be said on the other side than at first appears. The analogy of what we call Native Churches would suggest that in the case of new converts beautiful signs of faith and goodness do not exclude (how should they?) possibilities either of instability, or of character very imperfectly Christianised. A Missionary Bishop of great experience told me that observation of these weaknesses in young religious life had taught him to see more clearly the strong side of traditional or hereditary religion. So in the early times we can be practically sure that in those who had been but now drawn out of heathenism and were still surrounded and influenced by pagan atmosphere and influence, there would be a good deal of material for the living Church which would be of very uncertain value.

There is, further, this important point, that we have had experience which the early Church had not. We have known what it is for ecclesiasticism and clericalism (for this, rather than sacerdotalism, is the really relevant word) to reach a rankness of growth in which all its possibilities of evil and corruption—that 'worst' 'corruption of the best'—have been realised on an immense scale, to the detriment of religion and morality alike.

[1] *Some Aspects of Primitive Church Life*, p. 96. (Longmans, 1898.)

I should plead, then, with some confidence for a large and ready admission of the laity to a greater share in our Church life.

There are several spheres in which this may take place. There is the sphere of deliberation: parochial, diocesan, or for the Church at large. We have our Houses of Laymen, and we look with confidence to see their importance and influence steadily gain in actual strength and in recognition, preparing the day when they shall really become a branch of our Church Legislature. We feel the great help of laymen in our Diocesan Conference. The Committees of the great Societies which are, in the phrase of one of my predecessors, 'the diocese in action,' would be very different without their lay element. In this connection, I could not pass by without a word the newest of our organisations, viz., the Association under the Act of 1897 in respect of the Special Aid grant for our Schools. Here the work has been predominantly the work of laymen, presided over by laymen of high position, Sir William Hayward and Sir Charles Elliot, and wholly the work of Church educationalists. This seems the more worth noting, because we were told by eminent politicians that the money was to be given over to clerical bodies.

In our parochial life the counsel of the laity is with us in many shapes, formal or informal. I have lately expressed my sense of the practical value, in working effect, of the ancient office of Churchwardens, supported, as they frequently are, by Sidemen. Meetings of District Visitors and of Adult Guilds bring us a contribution of another sort; its value will depend largely, I repeat, upon the degree to which they and we recognise that pastoral care and evangelisation are the work of all, in their degree, and not of the Clergy alone. But it has been rightly felt that something more definite and constitutional was needed, and Parish Councils have been the result.

We remember the time of well-intentioned proposals to give such Councils general and legally-recognised existence.[1] They have been rightly laid aside as in a very serious sense, premature. But this has increased rather than diminished the obligation upon us to work in that direction, when and as we may. You have supplied me with statistics as to our own condition in this respect.

[1] *e.g.* Mr. Albert Grey's Church Boards Bill of 1881.

From these I gather that we have over seventy Parish Councils with some degree of constitutional form and representative election, without reckoning about as many cases where the Wardens and Sidemen collectively are treated as a Vicar's Council.

In one case the Vicar writes that the Council has 'worked splendidly for ten years,' in another, that it has been 'most useful, and turned away many difficulties, ritual, financial, and others.'

In eight cases, Councils formerly existing have been dissolved "from dissensions," "from friction," "as controversial," or "for want of business." In two or three, a Council is contemplated. In several, the laymen have themselves refused (in one case, repeatedly) the suggestion of a Council. One of the most respected and popular Parish Priests in South London writes very strongly of its inexpediency as likely to create difficulties.

This variety of opinion and practice is what we should expect in such a matter. I should be very unwise if I made, and you would be unwise if you accepted, any general suggestion about the matter. There are many good things which are out of place without fitting context and adequate material. Perhaps I might put my feeling best by saying, that if I blamed a Parish, it would not be so much for not having a Parish Council, as for not being such, in its Clergy and Laity, as to yield one naturally, and work it effectively. But even such blame as this, I should be slow to express in word or thought, in many an individual case. The customary ways are not quickly changed. New patches may easily hurt old garments. Really fruitful, constitutional developments must grow and not be forced. It seems to be an obvious corollary that, speaking generally, the more modern a parish in quality, the stronger will be the case for a Parish Council. I should be most disposed to urge it in parishes—and there are none more interesting—where the Church is set amongst a large working population, and can know no progress or success except so far as she wins their loyal service and enthusiasm. Nothing is so likely to enlist this, and build it into lasting form, as the feeling among themselves that it is needed and welcomed, and that the Church is, in a true sense, their own, by the double tie of what they do for it, as well as by what it does for them. More and more, that is the direction in which we should set our eyes, and

happily experience amongst ourselves show that it is a practical ideal.

The same considerations apply to the constitution of Parish Councils as to their existence. It cannot be uniform. It had better not be too definite. The cases where it is well to give it printed form and regulation, will be those where it is most important to show that it means business. I am not, I hope, showing myself too clerically minded, if I agree with what I gather to be the general feeling among yourselves that the status of the Council should, as a rule and for the present, be consultative, leaving to the Parish Priest the final responsibility of action. This must be so in some matters, and had better be so in all questions of public worship, while in financial matters the control of the Council may rightly be more positive. But if this be the arrangement, it increases the obligation upon the Incumbent to give due weight to their counsel, and to distinguish equitably between the matters in which, if he consults them, he ought to follow their counsel, and those in which he should explicitly seek their advice, and no more.

I should like, before leaving this subject, to draw attention to the Report of Convocation on Parish Councils,[1] which some of you will read with more interest for the large part in its production taken by a Bishop in whom this Diocese still claims a special right, the late Vicar of Lewisham.

Akin to the deliberative sphere is the judicial, and we touch that most vexed question of the Courts. It has seemed to me that one element, perhaps the gravest in the difficulty about them, has been that, as things are, the defence of spiritual rights has seemed to mean the defence of clerical rights alone. It is freely so charged by opponents of the Church's liberty, and the word "clerical," with a foreign flavour about it, recurs constantly in this connection. I was much struck by the way in which the representatives of the Diocese in its Conference at Richmond last June seemed to find alleviation, at least, of our difficulty in the suggestion of a Court Ecclesiastical in which laymen should have a place.[2] Certainly I feel myself, negatively, that there

[1] Appendix II., *infra*.

[2] The Rev. R. Appleton moved, Mr. G. W. E. Russell seconded, "That this Conference would approve the constitution of a court of final appeal in matters of doctrine

are great drawbacks to clerics as judges; and positively, that we shall not be using the resources which God has given us if we do not use the trained clearness, discernment, and impartiality of Christian lawyers, and the wholesome breadth of the lay mind, in determining our differences one with another. Should we trench, by so doing, on the authority of the Episcopate? The question is one for discussion; but I should be strongly disposed to think not. It would be possible to employ the lay element as assessors, giving great effect, by publication and other securities, to their opinion. But even if they formed an element in the Court, that Court might be appointed with authority from the Church; and behind it and its decisions upon individual cases, would lie the ultimate right of the Bishops to declare the Church's doctrine. Our present difficulties about Courts are gravely increased by the fact that judgments obtain an abnormal importance where there is no such reserve power of declaration on the part of the spiritual body through its proper organs.

You will observe that I am speaking of what should be if we had to arrange for ourselves, apart from the complications of Establishment and State interference. I think it is important so to treat the matter, partly because we might so easily and soon reach that state; partly because we can only steer our course rightly in the more complicated case by reference to what we should do in the simpler; partly because we shall in this way best make our case intelligible to opponents and outsiders.[1] On the actual question of the moment

and ritual which shall be ecclesiastical, and shall be representative both of the Clergy and the laity, and shall be approved by the two Convocations and the Houses of Laymen." *Rochester Diocesan Chronicle*, July 1899, p. 513.

[1] Our present difficulties, anyhow great, are greater in proportion as our case is treated by itself, and will be lessened just in proportion as we make it clear that our contentions in the matter of Courts are only those of all really self-respecting spiritual societies, and have little or nothing to do with sacerdotal pretensions. No arrangement can have any permanent success which takes 'established' conditions as essential or normal conditions of Church life. In this respect, we may thank the Dean of Ripon for exhibiting the Erastian view (to use that hardworked word) in its full development. Never, surely, was there one against which it is more possible to say "Securus judicat orbis terrarum." The trend is all the other way. Here, as elsewhere, there is danger of undue discouragement, and of counsels of panic, from not realising how great has been the quiet gain. The conception of the inherent authority and rights of the Church stands, as compared fifty, or even twenty years ago, in an immensely clearer and more recognised position, as also I thankfully believe does that of her responsibilities.

I wish to say very little. We shall all of us have our opportunities of thinking and speaking, and I think the less we commit ourselves by declarations beforehand the better. On the one hand, there are principles to be defended and drawn out into increasing clearness; on the other, there is the reasonable claim for compromise in a matter where our controversy of to-day is only a phase or stage in a controversy of secular length, in which all parts of the Church have had to make or endure compromises in greater or less degree.

If we are strong for our own principles we must respect those of others. If we are keen for rights which we ought to have, whether established or no, we must be prepared to allow definite recognition to the rights of the State, under the connection which we call "Establishment." If, as I have suggested, we do not mean by the rights of the spirituality, pure clericalism, we shall be more patient with the attachment of others to arrangements which, in however clumsy and illegitimate a way, bring in the element of lay judgment. And so perhaps, if passion and temper are excluded, we may move on both sides towards some arrangement which may be for both tolerable, even though not ideal.

IV. There is another fault of Ecclesiasticism which I cannot altogether omit, because it is one which would be oftenest thrown up against us. It touches our behaviour towards those that are without. How difficult a matter this is, is only known to those who are accustomed to attempt the double task of real loyalty to cherished conviction, and of genuine and unassuming brotherly kindness towards those who, although differing, are our brothers, not only in manhood but in Christ. There is no taunt quite so shallow as that which calls every insistence on principle intolerant and uncharitable. It may help us to realise the difficulty if we ask the question, how would St. Paul, if he were among us to-day, deal with the Congregationalist or the Wesleyan? We can see the parts of his teaching and character which would come into the decision: his intense love of charity, his skilful dealing with the differences between men who regard the day or do not regard it, who eat all things or eat herbs, and again his firm insistence on the common tradition, on the rule of the Churches, on unbroken unity. But how would these have combined, and what result would come out in his treatment of

modern problems? Perhaps he would tell us that our modern condition is too much to wrongs altogether for any course to be really right. Certainly he would detect very readily how much the blame of our divisions in the past is to be distributed among all concerned, and would allow us, on the side of the Church, no complacency of exclusive rightness. These, I think, are the thoughts which should, and I believe do, underlie, and give tone to, all our dealings with those from whom we are separated on the right hand and the left. They will keep us humble, and humble people do not offend whatever they do. Then as to our actual behaviour, it seems to me that the best help is to remember that our main duty is to do our own work on what we believe to be right lines, and to attack others as little as may be. In the case of moral good and evil we must attack the one just as vigorously as we cherish the other. But the opposition between sound and unsound, churchly and unchurchly, is very far from being an opposition of this absolute kind. Let us maintain what we believe to be right: let us quietly refuse recognition to what we could not accept without denying our own principles, and blurring our own witness. But let us remember that controversy is only an incident of duty, at times but not always necessary, while duty itself lies in what is positive and constructive, in teaching what we believe to be true, and building up work on principles which we believe to be sound. Another principle of some value is that of trying to remember and realise our ground of agreement with those from whom we are divided as well as our ground of difference. We cannot surely doubt, if we go back to our initial description of the Church's work and position as God's instrument for human recovery, that a share in that work is done by all those bodies which preach Christ crucified and love Him in sincerity. It does not follow that we can treat the differences between us and them as slight or indifferent. But it does follow that we can feel about them habitually, as something very much other than mere opponents. It is one of the most painful features in life that our smaller differences often bulk in practice so much larger than our larger agreements.

Speaking practically, I do not think we can, in any but a very few instances, rightly co-operate with orthodox Nonconformists (Roman Catholics, of course, decide the question for us) on strictly religious

ground, nor take action which would appear to sanction or assist organisations whose *raison d'être* is separation from the Church, such as we believe her to be. But there remain two spheres in which I think that cordiality and co-operation ought to be, and I am glad to know often are, actively pursued: the first, the sphere of personal and social relations; the second, the sphere of public efforts for moral and other reforms. It was a great happiness to me, when Vicar of Leeds, to follow an example set at Wakefield, by my dear friend Bishop Walsham How, and to unite the ministers of all religious bodies in signing a strong, but temperate letter against the evils of betting and gambling, which was then circulated by the different organisations to their *clientèle*, and preached upon in the different pulpits on a given day. I only mention this to show that I do not speak altogether in the air; but of course different methods will suit different cases and times.

May I add how much, and favourably, I have been impressed in reading your answers by the general tone and character of relations to Dissenters as there given? There is, indeed, as the result of divided and separate organisations (as we feel most intensely in the Roman Catholic case), an immense practical aloofness and rift in all the ordinary associations of working religious life; and no doubt there may be sometimes rather too ready a relish for the practical wisdom of "We go our way and they theirs." But I am much struck by the recurring references to cordiality of personal relations, and this, as much, or nearly as much, on the part of men whose Church views are strongly opposed to those of Nonconformists, as on that of those who are nearer to them. There is frequent co-operation in the matters on the outer fringe of our work, and frequent mention of a completely even and fair treatment of them in visiting, and so far as they or their children come within our charitable or educational work. Of direct collision, and of proselytising, in an unfair sense, against them, I find very little trace. Only in a very few instances is it recorded that overtures from our side for friendly relations have been refused from theirs. In one region, that of Lambeth, a fraternal gathering of clergy and ministers for breakfast and discussion has aimed, successfully, I believe, at a greater intimacy. Whether it is desirable to go further on occasion and join in a common prayer meeting and the like is, to

some extent, a question of opinion. My own is, that it is generally undesirable; it becomes clearly so if it involves any ignoring of the real and serious differences which divide us and them; and positively objectionable in the cases where such joint action is used as a means of increasing divisions among ourselves, and is pointed against brethren within the Church's pale.

Personally, I constantly remember with gratitude and pleasure the reception given to me by the Nonconformists of South London on my entry into the See, and have been very glad to find some opportunities—all too few owing to the constant pressure of claims—of social intercourse and co-operation. If the words which I have here spoken come under the eyes of any Nonconformist, they will, I trust, receive them from me, personally and in your name, as words of sincere brotherliness on the part of men whose loyalty to our Church is too strong and convinced to allow us to ignore division. I do trust that we may increasingly co-operate with them in works of temperance, purity, and social justice. With regard to the first of these, in particular, I should like to think that within the next few months we might agree to co-operate in some modest, but practicable, attempt to secure definite reforms, choosing, perhaps, in the first instance some of those which can claim the authority of both the Majority and Minority Reports of the recent Commission.

B.

We have now considered together the true dignity of the Church and the nature of her life; we have scrutinised frankly those besetting dangers which, gathered up under the word Ecclesiasticism, are forms of the temptation to magnify or serve herself, rather than her Master or His people. And now what of her relation to the world—to the masses of human life around her? How is she regarded by them? What does she accomplish for them? "When Jesus saw the multitudes He was moved with compassion toward them, because they were distressed and scattered as sheep not having a shepherd."[1] That surely is the motto of the Church in South London.

[1] S. Matt. ix, 36 (R.V.).

Does she inspire their best thoughts, and interpret to them their own best aspirations? Is she a spring of life and hope amongst them? Does she prompt and purify their motives? Is she the nurse of their progress and their liberty? Does she make, visibly and actively, for a better, fairer and more just order of life for them and for their children? These are questions—different shapes of one question—which it is impossible to put without tremendous misgivings, if also with much thankfulness. Is there not ground for both? So much is done: so much, tremendously much, is left undone. Thankful we must be as we feel how much the Church to-day follows the methods of her Master.[1] "He went about doing good." Ministry to bodily needs took up a large part of His time. It was the first instinct of His Divine and Human Love. It was also the first step to arouse faith and hope and make them feel the touch of God-sent help, and so of God Himself and His direct visitation. How much the Church is allowed to do in this way, may be best measured by thinking what would be the case if what she does were withdrawn. It is work which touches individual lives, but for that very reason much of it makes but little show. And the mass of need is so gigantic that it drinks help like a sponge, and remains hardly altered in shape and bulk. But—let me say it out with affectionate respect, giving honour where honour is due,—I know nowhere where the work of Christ's charity is done with more patient and unflagging zeal than it is in South London by the clergy of our Church. Amidst masses of need which they can (in a sense) hardly touch, baffled often by the shifting of population, by the degrading and cruel conditions of life for many to whom they minister, feeling by sympathy the weight of the heavy load which weighs down life around them, often with little visible result to cheer them, and less still to realise their ideals, themselves strained by overwork, isolated from companionship, sometimes with the burden and anxiety of poverty at home, they still work on in their Master's name, sustained only by the thought of His service, refreshed only by gleams of gratitude, or the traits of purity and charity which they can often admire, and sometimes assist, in the lives of the poor.

But even here, before we congratulate ourselves too much, let us recall, what in other connections people impress upon us so readily,

[1] Acts x. 38.

that the clergy are not the Church. Is the Church as such doing its part with these vast populations? Does it indeed bear them on its heart? Is it moved with compassion for them? That is a question which I think goes home. I associate with the clergy in this respect their special helpers, the Deaconesses, Grey Ladies, Sisters, and such like, the Teachers in the Schools, and that little group of dear true-hearted Christian folk, who in almost every parish strengthen the clergy's hands, and give their time and strength without stint in doing work under the Church for their neighbours; and high among these I name in many cases the wives of the clergy, ladies of whom I will only allow myself to say that by their courage, patience and charity, they are among the brightest ornaments of English womanhood.

But when all this is said, it remains true, painfully true, that the Church as a whole, the general body of average Christians within the Diocese, is in no sort of way really conscious of its true responsibility and task of duty to these great needs. It is here that we feel so painfully the *contre-coup* of our religious individualisms, and our religious æstheticisms, as well as of those plainer things, our parochialisms and selfishnesses, personal and corporate. Here is one way in which we feel intensely the lack of that true Churchmanship which realises life as life in a body, which makes all the members suffer and rejoice with one another, which binds all the parts together, which sets over against the selfishness of nature and the world, the bonded and living fellowship of a unity in the Spirit of God. You, my reverend brethren, for example, who have to manage our wealthier suburban parishes, you know the difficulty. It is a difficulty first for yourselves, with your organisations to 'run' and your people to look after and perhaps a fair slice of poverty within your own limits, to think of the places outside where need is heavier, and resources infinitely more scanty; and then a further difficulty, when your own hearts are touched, to really stir the hearts of your people. They are so content when their own Church pays its way, and the fittings and ornaments are all nice and continually receive some little fresh touch, and the organisations are numerous and solvent. The Bishop who comes down one day and speaks of "*our* Diocese," is an idealist talking over every one's head, or he is pushing his own business.

The preacher who comes as Diocesan Secretary, or as Vicar of some poor slum parish, and sets out the great needs in the streets of London, in our sudden-springing suburbs of workmen or clerks, in the population which clusters in a great mass round our Dockyard and Garrison at Chatham, is listened to, if he does it well, with momentary sympathy, as it might be if he was speaking of the needs of the natives on the Gold Coast or in India. But to get deeper than this, and to win real recognition for what is after all one elementary result of real Christian principle, the duty of the richer and more favoured to the poorer and needier places, is a task so difficult that one would sometimes despair of it if it were not so obviously a duty to persevere. It was not one of ourselves, but a member of the Stock Exchange, and one much versed in the methods of raising money, who said to me (in substance) about large numbers of our suburban population, "There is plenty of money among them for your work, much more than you have found out; but they have never learnt to give!" Nor will they, it may be added, till they have learnt to think and feel and love in the school of Christ. Then not only money, but many other ministries of help, will freely flow.

I do entreat you, brethren, to work for this, and pray for this, and more and more to set it before your people so to work and pray. This, be sure, is our true business. If our hearts were duly and sufficiently set upon this, the fires of our controversies would surely die down, and, at least, the bitterness of our divisions would be lost in the one constraining desire and effort to cope with so mighty a demand. You know how to speak to people of the Mission Work of the Gospel and the Church; can you convince them, can you bring home to them, this plain and literal truth, that our Diocese is in God's providence a great Mission to His English people, there where their need is sorest and most vast?

Let me point this by a comparison. I have told you of our £22,000 or £25,000 for Foreign Missions, and what I think of it. Not one penny of it do I either grudge or covet. But it is neither grudging nor covetous to wish that it was matched under the heading of Home Missions, and, in particular, of Diocesan work. For surely claim matches claim. From S. Mark's, Surbiton, the Archdeacon of Kingston (and I catch at the opportunity of paying a debt of honour

and affection owed equally for public and for personal reasons) reports to me contributions to Foreign Missions £293, to Diocesan Work £298. But such an entry is very rare. I have not cast the total of contributions to Diocesan work, because I can get at it more easily another way. The accounts of the Rochester Diocesan Society for 1898, though the income stood higher than in any previous year, yet showed only a total of £7,339 in contributions from within the Diocese. Compare this with the other sum and say whether the support of the work for which God has given to us a direct and particular responsibility stands in right proportion to that of the work for which we share the obligation of the whole Church. Do not think that this is only a fancy in statistics. I declare that if we had the corresponding £20,000 for our own work, every atom of it would be needed for work which clamours to be done: for Churches and parishes among new populations which it is urgent to build and to form. For want of it, faithful men whom I could name, doing the hardest work of the Church, are wringing their hands and breaking their hearts as year after year passes, and the little Mission chapel or iron room, goes on, and the work which is growing and ready to grow is kept tied up and cramped.

If, again, our people had a real sense of membership in a great Mission to the people of this City, would it be possible (to take an instance which weighs on my heart) that there should be any lack of young Christian women from our innumerable suburban homes to come forward as recruits for our order of Deaconesses? We have a system of training which commands general confidence, a Head Deaconess who has been the trusted instrument and counsellor of three successive Bishops, a beautiful and healthy Home on Clapham Common for training, and then an office and life of privilege, usefulness, charity, of which it is hard to speak with a steady voice, so great are its opportunities, so real its beauty, so rich its rewards from the gratitude of the poor. We may and do rightly pray that fresh grace of the Spirit of consecration may guide more of the Church's daughters into such service. But as a rule it will only be where Church life around is mindful of need and warm with charity that such special purposes spring up in individual hearts.

Meanwhile let us not despise little things and small steps. Even

now, if the total of what is done for South London could be cast, it would surprise us all: little as it is in proportion to what ought to be done. Each link of affiliation between a poorer and richer parish;[1] each one of those (and their number, thank God, increases steadily) who feel the magnetism with which a great human claim draws Christian hearts, and who come down for part or all of their time to lift a corner of the great task; each one, who without being able to do this, makes himself or herself the outside friend of some poor parish, cheers its clergy with sympathy, and helps its people through them; each of these is not only an immediate contribution to present need, but is helping to Christianise opinion and feeling in this respect.

I have myself been favoured and encouraged by more than one or two such offers of help which have given me the happiness of a commander who is able to send a timely reinforcement. The growth of settlements of men or women is one form in which an increase of the impulse to help will take best and most congenial shape, receiving back from them a reinforcement of strength. The transformation of Trinity Court into Cambridge House, and the addition of two new Women's Settlements, that which is connected in the first instance with the United Girls' School Mission in S. Mark's, Camberwell, and that which has been founded by students of Lady Margaret Hall, Oxford, in Kennington Road, are welcome events since your last Visitation. As I write, I receive the project of another. But I cannot welcome these without a word to recognise the senior work of the Settlement in Nelson Square, albeit not upon lines of attachment to the Church and, I venture to think, losing something by the fact. I cannot help hoping that a steady but large growth of this Settlement plan will be the instrument gradually hammered out or evolved, by which Christian society will meet the immense evil of the entire local severance of classes.

But let me press on, for there is more to say. All this work of the Church is in a measure known and honoured by the people. Therefore you find injury or insult so rare, and when work is well done there is so much kindly respect. But there are questions, as

[1] This good work is organised, as far as may be, by a Committee of the Diocesan Conference. To Canon Streatfeild we owe its institution and active development. Mr. Colman carried it on a stage before he left us.

you well know, behind. Has the Church the ear of the people and their confidence? Is she, in their feeling, their own? Does her Word make them look up and lift up their heads? Do they find in her message and in her action what is needed both for the remedy of their ills, and for the inspiration and guidance of their own best efforts for bettering? Is her presence in the midst of them a source of those great gifts Life, Liberty, and Love?

You will, I know, sadly shake your heads. You will remember much good done by the Church and recognised by the people. But you will tell me, as of the predominating fact, of a great "indifference" (that is your word), which hangs like the smoke-pall of a great city over all your work. You feel that your ideals are uncomprehended. They do not seek the word at your lips.[1] The Church is not their hope, nor her worship the utterance of their best thoughts and aspirations. They do not understand what you are at, except in the mere outward actions of kindness; they take good from you, but not your best; they are at a loss for your motives; they look upon the clerical mind as something like a 'freak.'

Worst of all, it often happens that the keener spirits, the men with most hope, grit and energy, do not reinforce the Church with these gifts, but leave her aside if they do not even oppose her, and find their ideals in other directions, and as held out by other voices, in pursuit of education which they regard as secular, in schemes of co-operative effort or social reconstruction. The good of their world, as well as its evil, is separate, and perhaps separates them, from the Church.

I know not whether I state the case clearly or clumsily, whether I make plain its enormous range and depth. But the experience of many of you can gloss, and interpret, and underline, and illustrate what I say. Anyhow, I know, if I know anything, that in substance

[1] We must not be too much depressed by this, as peculiar to our own time. Words have been recently discovered which may possibly be, as they profess, words of our Lord, but which in any case reflect very early feeling about the response of the world to Him.

"Jesus saith, I stood in the midst of the world, and in my flesh I was seen of them, and I found all men drunken, and not one found I thirsty among them, and my soul is weary for the souls of men, and they are blind in their heart and see [not poor, and know not] their poverty."—Lock and Sanday, "Sayings of Jesus" discovered at *Oxyrynchus*. (Clarendon Press).

I am right; right, too, if I say that here is the problem upon which a great amount of the energy and zeal and diligence should be spent which is now spent upon things more purely ecclesiastical. I can much more easily conceive our Lord's searching us by the question whether we have really helped to make brotherliness a reality in a world of competition, or to reinforce and rally the spiritual and moral forces against intemperance, impurity, or selfish luxury —than I can imagine His asking us whether we have adorned His worship by the use of incense, or protested against such corruption of its simplicity. Such a contrast is, perhaps, foolish, but it may at least help to make us think. "These ought ye to have done, and not to leave the other undone,"[1] is a principle of our Lord's own guidance. It is enough if we see the proportions of the less and the greater, and realise that what is most human in its touch upon life is also most Divine in its character and obligation.

One of the worst results of recent events in the Church has been to strengthen the impression that we lack this sense of proportion. Facts preach; and the ordinary man who does not go deep into things gets accustomed when he catches the word "Church" in his newspaper to connect with it instinctively something about ritual or protest against ritual. It is difficult to exaggerate the harm done by these object lessons, as they seem, of what most interests and occupies the minds of Churchmen. They confirm what men are always too ready to think, that we live in a world of our own, occupied with what they think trivial and technical things. I do not assign or distribute blame, but I do bitterly regret.

Let me at once state as qualification what you may otherwise raise as objection.

It is quite true that the Church's direct and primary duty is spiritual; that her method learnt from Christ and His Apostles is religious in the more definite sense of the word. However she may seek to work for the whole good of men, physical, moral and spiritual, social and corporate as well as individual, it is by the great convictions of Faith and Hope in God, by the Light of Christ's work and Person, by the inspiration of strength, and truth, and charity given

[1] St. Luke xi. 42.

and sought from above, that the work is to be done. To cherish these things and to instil them, must therefore always be her primary task. The care for them must be as a sign set high on all she does. However general and inclusive her aims, these things are her speciality.

It follows directly from this that much of the good which she is to do is to be done indirectly. She makes, by God's help, the Christian; and the Christians of her making are to give health and soundness to life, professional, social, commercial, political and the rest, in regions where her direct touch would be, as experience has often shown, unwholesome and out of place. Social stability and social progress will be the result of the steadfastness and the movement of those in whom the Christian leaven works, and it is her best result to set it working.

This is all true. But it only suggests two urgent questions, the first: Why is so simple and sound a method so little understood? the second: Does the influence work out in this way, or are our best citizens those who are most attached Church members, and vice versâ?

As to the first, the very grief and grievance is that the Church has so largely failed to convince people and explain to them what she is about, and make them understand the inherent and vital connection in which she herself believes between the things of spiritual Revelation and Faith, and the right ordering of all life.

As to the second, does the instinct of the people (a thing not to be despised) teach them to look to Churchmen as such (mind, I am not speaking directly of parsons) for the best and wisest energy in reform of housing, of liquor sale, of health regulations and the other immensely important things which exercise material influence upon our corporate life and corporate morality? or do they look specially to the Church for men who, in discharge of the wholesome though drudging duties of municipal administration, will make strenuous quest of fairer conditions and more equal opportunities for all ranks and kinds of men?

Is there not something out of gear?

I shall not attempt to analyse in detail the what and why of this. On the Church's side alliance in past days with the upper parts of

the social order rather than the lower, the habit of working from above, with something of condescension, rather than amongst men and alongside them, the influence of wealth and other interests upon the Church, a false specialisation of religion as a thing quite separate from the other concerns of this present life, the growth, in days of Church weakness and torpor, of great masses of population who have lost all habits of Church loyalty, and owe her less than no thanks (as it seems to them) for past indifference to them—these are all causes at work. The action of anti-religious teachers, the infiltration of doubts about the reality of the things of religion, assisted no doubt sometimes by large misconception of their real meaning, and by narrow and unintelligent treatment on our side of difficulties or of new truth—these again have had their share in the result. Greatest and most terrible of all is the pressure of straining or crushing material conditions which do deadly work directly by stunting or stifling the higher parts of life, and indirectly by giving a dull impression that force or money rule the world, and that God for practical purposes is not.

But I would seek to give one or two hints as to our duty in face of the result.

1. The first is that we behave ourselves so as to leave men in no doubt of the identity of religious and moral aim. When these things fall apart all goes wrong; and it is a lesson of all history, within the Bible and without it, that they may most easily fall apart, without the men of religion being aware of it. 'Holiness and righteousness' is the text of a difficult but absolutely necessary connection. The world is always on the watch for the severance of the two, and this is a great service which the world does to us. The thing that is good, let it be the aim of all our work to produce that; and (what is even harder) whenever we find it, however uncongenial the place or surroundings, let our greeting to it be frank, cordial, and unreserved.

These are ways in which, in the great phrase of the Apostle, we may "commend ourselves to every man's conscience."[1] Let us plainly not be mere professionals with a business, occupation, and even a "lingo" of our own. It is quite possible to care much for our Church,

[1] 2 Cor. iv. 2.

but more for goodness, because our Church is only God's instrument for His work of goodness in the world.

2. Let us accordingly have open minds towards men and movements. Where we cannot teach, let us at least be teachable, and we shall find how quickly the other follows. He is a poor pastor who goes out among his people only to teach and not to learn, to give and not to receive, to lecture human nature and not to reverence it. What is true in individual pastorate, is true of our whole Churchly bearing to the world's life around us.

The Christian Pastor of to-day, the Christian Church of to-day, has need of a boundless sympathy, tender-hearted and nimble-witted. We must be ready in many and many a case to postpone as it were provisionally our real desire to win men by personal conversion to the faith and service of our Master; and recognising the almost 'invincible' difficulties and hindrances which prevent this, we must take a man where he is, recognising and perhaps warming the good that is in him by our sympathy before we try to point him to what is higher yet or help him to discern the true source of his good. If we are often to win men by the "Repent" which stirs the sinful conscience with fear and hope; yet often also "Thou art not far from the Kingdom of God," may be a motto of our approach. There is nothing which repels or hardens a man more than when what is good in him is rebuffed or slighted. He knows, perhaps confusedly, that he is right so far, and judging accordingly by the best touchstone he has, he condemns and rejects a person or a religion of whom he understands very little, and only knows that they do not seem to find place for what right is his. Consider for a moment what many an one who looks out upon the world with the eyes of a working man, may well take to be the things which have most claim on his sympathy and allegiance. What will appeal most to the warmer natures, and stronger minds? Pretty surely it will be that which will, he thinks, bring remedy to the great visible evils around him. It is no better than an insolent libel to call this mere selfishness and the like. There will be selfishness in it, as there is, I expect, in most of our own plans and aspirations for life, especially in its earlier days. But it will take up also the better things in him, the brotherliness and care for his

class and kind. Do we realise the least what the evils of our social life appear looked at from below? What is more, is not such an estimate of them the truest because drawn straight from fact? Such evils must seem to govern the situation. Accordingly, the man who will seem most worth listening to, is the man who has most to say, and most hope to offer, about better conditions of work, more equal distribution of property, better public health, more opportunities for all of education and enjoyment. Other things, things spiritual and heavenly, may well seem distant, shadowy, almost irrelevant. Can we not understand this frame of mind, even if we think that we see more, and know that the world is most bettered by those who have learnt to look beyond the world, and that Christ is not only our Forerunner into the state beyond, but the Light of the World? Can we not feel how very near we may come to their thoughts, even though we seek to 'set our affections on things above'[1] if we are true to Him Who set such store by feeding the hungry, clothing the naked, giving sight and hearing to blind and deaf, in a word doing good to men as they are; and Whose disciples were to give proof of their faith by their works, the works of love? Mind, we have not done with the movements or aspirations of which I speak, when we have recognised in them a rightful pursuit of temporal improvement. The very point of them is that there is also a spiritual good in them which wants recognising and reinforcing, and that this must be in the long run claimed for Christ, when we have first won confidence and shown that we make the claim in no selfish motive—but only because to Christ they belong, and in Christ alone find their true proportion, and inspiration, and guidance.

Let me take an instance. One says, "I am alone in the world; but in the Socialist movement there are men and women whose hands I may hold, whose eyes I may look into and say, 'Thou art indeed a brother,' and 'Leave me not, my sister.'"

Are not these words of which we should all be sometimes glad to hear a clearer echo in Christian congregations? Have you got working men to realise that in the Church they will find such brotherhood and brotherliness? and if not, is it because that quality and aspect of Churchmanship and Church-membership is so in-

[1] Col. iii. 2.

distinct? It is not set on a candlestick nor does its light shine, in too many cases.

I have expressed before, and I must express again, my conviction that one of the very best, and I would even say necessary, things to be done by the more intelligent of the younger Clergy is to gain some acquaintance with what may roughly and generally be called Socialist writings. Such advice may, of course, easily be misunderstood or misrepresented. It does not imply any recommendation of the opinion that the State should be the sole proprietor of the means of labour, or that there should be no private property—nor even of opinions much less extreme than these. It is not intended, indeed, to be a recommendation of any *opinions* at all, but only of a quickened and sympathetic care for those things for which some of the keenest of the working classes care. A frank and warm-hearted reader would not only find that such reading quickened and stimulated his sense of the evils against which we ought to work, think, and pray; and so his genuine sympathy with what is suffered by those on whom those evils press most. He would also feel that he has gone abroad to find what is his own, and has gained some thoughts about social service, self-sacrifice for the common welfare, and the possibility of a social life in which the unselfish motives have more and the selfish ones less power, such as he cannot help feeling to be Christian indeed.

I have noticed with thankfulness in your replies that some of you have been able to come into close touch with movements of the kind. Church Parades of some of the popular organisations give occasion, as the Vicar of Battersea reports, for cordiality and counsel. A series of sermons on social subjects seen in Christian light may attract attention and dispel notions of the Church's indifference to them. Still more valuable must it be where, as in one place, there is a conference of working men, asked to elect their own chairman and discussing such subjects as "Labour," "The Church," "Reynolds's Newspaper," "Gambling," "Tithe"; or, where, as in another, the Church Debating Society is attended by Socialists and members of Labour Organisations. This is in a parish where I know the spiritual sides of the work to be most carefully treated. In a few places the Clergy have felt able to go further, to get into friendly relations with the

Dockers' Union, to join (as I have done myself) in meetings of the Early Closing Association, to take part in meetings about Housing organised by the Labour Party, or to attend Socialist meetings, to allow a Labour leader to speak in a Parish-room under the Vicar's chairmanship, to arbitrate between bricklayers and carpenters and avert a strike, or, which is the extreme case, to take office in a Trades' Union and speak at Labour Demonstrations. I am glad to hear one of you who ought to know say that the representatives of labour trust the Clergy more than they did. How far these things or any of them can be done must be matter for most careful consideration in each case. The possible dangers from partaking are as real as those of abstaining. The Church's real dignity, her distinctively spiritual aims, the feelings and prejudices of our own people, have to be considered, though not always deferred to. I can well understand the counsel of one of our most sagacious Clergy, "I abstain from these organisations till they are less political and one-sided." Only I think that we might rather oftener err on the side of sympathy, considering how often we have erred by aloofness or worse.

I observe with great satisfaction that a great number of Clergy find it possible to help forward the better application of the laws in regard to matters of health and decency by representations in detail to sanitary and municipal authorities. This is not showy work, but it is one of real practical kindness as well as usefulness, and will be so appreciated. I think this should be steadily borne in mind in the training and guidance of District Visitors. There are those who are able and willing to address such workers, and give them practical hints as to what they can do in this, and in the even more delicate work of bringing evasions of workshop and such like legislation to the notice of authority. There must be many a case where one of our workers is practically the only person who can stand between helpless people, especially women and children, and the indifference or worse which embitters their daily lot, and even imperils their health and lives. The counsel to leave matters of this kind alone may easily be one of indolence or timidity rather than of prudence. But prudence will certainly be needed in handling them.[1]

[1] I desire especially to call the attention of workers in this connection to the Industrial Laws Committee, a small body which exists for the very purpose of helping

It is a great satisfaction to me that the Diocesan Conference has appointed a Committee on the matter of the Housing of the Poor. Possibly no problem at once so difficult, gigantic, and urgent has ever pressed on any community. That question has lately been brought to us in statistical and scientific as well as in more sensational form. On this ground (as well as in the interests of Temperance reform), I ask special attention, which many will have already given, to Messrs. Rowntree and Sherwell's book,[1] while Mr. Haw's reprinted articles will bring the bearings of the question vividly before the reader.[2] The matter touches the very vitals of our life, its elementary decencies, its social, moral, and religious foundations. I do not know how much such a committee can accomplish. But if it can make its little contribution to informing, awakening, and stirring public opinion, and if it can bear its little witness that this thing hangs heavy on the Church's heart, it will not be in vain. Larger powers of acquiring land at a little distance from London at reasonable prices, larger extension of the obligation to run workmen's trains to such districts, fast, cheap, and punctual—and therewith I fear a faster disfigurement of our home counties,—seems to be the most serviceable remedy. So we should make more room for those who must be close to the scene of work. Let me thank the good Rural Dean of Beddington, who has persuaded his neighbours to found a tiny Cottage Building Scheme as the local memorial of the Queen's Jubilee.

Let me say, in passing, a respectful word of an institution of social help within the Diocese, though worked on indeterminate Christian lines, the Labour Colony of the Christian Union for Social Service at Lingfield. Its work in different departments for unemployed, epileptic children, and inebriates appears to have good promise, and sets a good example.

In all these matters let us work hopefully and not bitterly, and help to give our poor suffering populations more of the patience of

practical workers in matters of the kind. It is presided over by Mrs. Tennant who (as Miss Abraham) was the first lady H.M. Inspector of Factories. Communications will be gladly received at 33, Bruton Street, W. Mrs. Talbot is a member of the Committee.

[1] *The Temperance Problem and Social Reform* (Hodder and Stoughton).

[2] *No Room to Live*, "Daily News" Office.

hope. I think we shall find ground for this in the experience of what has been done. If a Rip Van Winkle from 1820, or from the days of Alton Locke, could come amongst us now, I think that while he might see that the enormous massing of population had in some ways aggravated our difficulties, he would be as much surprised as delighted at the development of social aid, in law and administration, in voluntary service, and in the amount of public interest and attention devoted to the matter.

There are two remarks which I should like to add here. I would ask you to remember that my counsels upon this matter rest upon very much more than my own personal opinion. The Lambeth Conference of 1897 gave to considerations of the kind very emphatically and unitedly the stamp of its high authority. Has the Church of England, it may be asked (and I ask it of myself as well as of you), responded at all adequately to the high charge and challenge then delivered to her by the voice of the Episcopate of her Communion? I reprint that Report and the Resolution in order that you may more easily consider the question.[1]

This leads to the second remark. I would bespeak warmer interest for the efforts of those who have tried in the Church's name to think and speak on these matters. I have followed the action of the Christian Social Union (to whose membership I belong) with gratitude to it for the way in which it has tried to work for us. It has, I think, attempted a difficult task, not only with pluck and perseverance, but with real wisdom and charity. I should like to see more branches of it, which will be valuable in proportion as they include members of different parties and classes. The C.S.U. exists to represent a responsibility, not a policy: principles rather than methods, enquiry rather than opinion upon debatable questions of application. What should unite us in the matter is a common temper, and a common conviction, that international, national, commercial, industrial, social relations and conditions need to be leavened and governed in their different ways by the spirit and principles of Our Master and Lord.[2]

[1] Appendix IV., *infra*.

[2] I have myself found great stimulus from the little monthly paper, *The Commonwealth*, and I think that many would find it useful in the same way, however far they may be, like myself, from sharing all the opinions which it expresses.

The third remark is a caution against a danger of wrong proportion in my own words. These matters are for Christians not only subjects for debate, or for movements more or less ambitious. They enter into the details of practical duty, *e.g.*, how we trade, how we invest, how we employ. They require of us to do what we can to mitigate and make better what is, and not only plan or work for what may be. Thus, as we have been reminded, Christians emancipated and cared for slaves before the day came for abolishing slavery. No element, one may add, in any movement of change is more wholesome or more quietly effective than the sense of need for such change which gradually deepens and defines itself in the minds of thoughtful men and women engaged at close quarters with the details of practical philanthropy: just as conversely the mere theorist has been often found the most inflammatory and dangerous of radicals. Thought and work form the ideal combination for effect.

3. But I rise to yet higher things. Of this we are sure, that whatever *we* are, Christ is the World's need and the True Bread of its life. If you find much to disturb and depress you, if the word of the Master seems to be slighted, and you begin yourself perhaps at times to feel the qualm of doubt whether what is so little accepted can indeed be true, look again and be reassured. Watch the movements as they come up, listen to the testimonies and confessions of men. Constantly you will find His words upon their lips, fragments of His ideal before their minds, their reverence, even if disguised as mere admiration, returning to Himself. They never get past Him: and they know it. They lay hold of the word Christian as their best and most honourable epithet, even though they sometimes think that they must pull it away from us Christians before they can use it. Try then in all your doings to let the proportion of your meaning be seen: that it is Christ that you mean: Christ in all His human simplicity and nearness: Christ in all that wonderful fulness of Divine life and meaning, which makes it possible that the poor Workman and Preacher of nineteen centuries ago should still continually prove Himself central to the world's thought and to its life. Of Him the lips must speak, but as from the heart: and the life must witness in patience, gentleness, unwearied service and sacrifice, and intense care for goodness. Church History shows the

power of this true talisman of faith, and the recurring need in men and Churches to be brought back to it. It would be interesting to have a History of the Church written from this side showing how the Church's power has waxed and waned in proportion as this has been effectively the centre of her life and thought. The nobility of the Crusades came from the motive of loyalty to Christ: their weakness and futility from their giving to His Sepulchre what should have been spent upon His living truth. The greatest moral initiative of the Middle Ages, that of Francis of Assisi, drew its strength from its recurrence to the Christ of the Gospels, not only in the outer things of poverty, but in closest study of His words, and in beautiful faithfulness to the temper of His Life. Coming nearer to ourselves, the hymns of Wesley remind us that "Back to Christ from Christian evidences and even Christian ethics" was the secret of the power of the great revival which shook and kindled the conscience of England. It is perhaps not so well remembered, but we have it on the direct testimony of the best of all our witnesses—Dean Church—that the Revival which followed 1833 had, for one of its effects, to turn men back from the constant repetition of formulæ about Christ's finished work, to Christ Himself, the Christ of the Gospels:[1] and, let us add, the Eternal Christ of abiding Presence among His people.

It is this truth of Christ Himself as The Way, The Truth, and The Life, a truth absolutely and uniquely characteristic of His religion, which is witnessed to even by those whom we must reckon as against us, though we own and cherish what they have in common with us. 'Back from the Creeds to Christ Himself.' 'Back from the Christ of Miracles to the unadorned and holy Personality.' 'Back from the over-painted portrait of adulterated Gospel narrative to the true Christ, whom criticism will discern for you.' These are demands which are made upon us to-day. We shall try to meet each of them with a reasonable answer, as of those who have their senses exercised to discern elements of good and evil in these cries.

'Back from the Creed to Christ.' Certainly the Creed will not be alive for you, and it may become a mere formula, unless you are able to clothe that "He" of whom it speaks with the living,

[1] *The Oxford Movement*, ch. x. p. 191 (small edition).

and speaking personality of the Jesus of Scripture. But the Creed itself points you to Christ, points you in narrative simplicity to the facts of His Life, and, where it goes further, does so to prevent your missing the depth of meaning behind those facts.

'Back from miracles to Christ.' Yes, in this sense that, as all the most fruitful teachings in the Church for years past have shown, it is rather Christ Who proves the miracles than the miracles which prove Christ; or at least that they have meaning and force only in their place as part of the great manifesting of the Glory, and not outside it as a formal credential.

'Back from a traditional Christ to the true Christ whom criticism will disentangle.' We have not that trust in a criticism whose answers have been constantly varying, and which has lately told us, by the representative voice of Professor Harnack, that in the main the New Testament documents, of which so many had been scornfully and confidently treated as unauthentic compositions of later date, must be accepted as being what they have been held to be.[1] But *this* we can do, as my brother the Bishop of Ripon has lately well said in words to which I hope he will give wider publication. We can realise that we see through the Gospels to the living Person, and do not merely see the portrait on their surface. We can deal fairly and frankly with questions as to this or that detail of narrative or utterance in the Gospel, and not, as it was once said, stake our faith upon the authenticity and accuracy of every detail. Even if there are blurs in the portrait—and I intentionally leave that aside—the beauty and character and expression of the Face is unalterably ours.

Forgive me if I touch in this hasty incidental way upon things which, though at present little considered by many amid the heats of other controversy, are of greater and more lasting gravity, and which affect more than we often know our task of "commending" our faith "to the conscience" of men.[2] These few words about them are parenthetical to what I have tried to say about making it plain to men that Christ, and nothing less or more, is what you preach. It is not for us to aim at this by cutting down our Gospel to a morality drawn

[1] See an article by Dr. Sanday in *Guardian*, Jan. 20th, 1898, p. 99.
[2] 2 Cor. iv. 2.

from His teachings, or to a mere narrative of historical fact, for the simple reason that we do not believe that we should thus be giving Christ simply, but rather Christ superficially and imperfectly understood. We 'believe in the Holy Ghost'; and in His testimony to the meaning of Jesus, of His Life, Death, Resurrection, of Himself.

But it is of immense importance, it makes, indeed, all the difference, if we keep, and are seen to keep, all things in proportion, to value teachings, Sacraments, evidences as gifts or instruments or witnesses of Him Who is their centre, upon Whom they depend, to Whom they testify; if we watch, and are seen to watch, even the things that are most sacredly and certainly His, lest anyhow in effect they should obscure Him from men. The counsel is at least impartial to us all, for experience has shown that the favourite words and ways of any fashion of Christian thinking may become opaque instead of transparent.

May I add this much more? We have no need to discredit our faith by making men think it either complicated, or in the wrong sense dogmatic. They do often think it both. Let us show them both its simplicity and our reverent sense of its limitation.[1] The Creed, it is well to show, is very simple. We have no long catalogue of various doctrines. What God is so far as in Christ we have been allowed to know; the course of the life begun on earth, and ending behind the Veil at the Right Hand, by which He is known to us, and did His work for us; the effects o this upon our life here and hereafter, in forgiveness, united and corporate Life, mutual fellowship, Resurrection, and Eternal Life—that is the One Truth, full-limbed but one, which the Creed declares. It is simple, and it is divinely sufficient; but it leaves us, indeed and truly, agnostic or ignorant beyond the limits of what it is needful for us to know. For us, as for men of old, it must needs be that we be disciplined by the remembrance our great ignorance that is the counterpart of the mystery of His infinity and unknowableness, Whom we worship, and of the stupendous scale of those Divine workings

[1] See the striking account of the latter days of Henri Perreyve, and his intense sense of the need for a "simple religion," or, in other words, for a grip from within upon the core of our faith. *Henri Perreyve* A. Gratry, Eng. Trans. p. 186 (Rivingtons 1872).

of which we know something "in part." Even the things that we do know, Incarnation, Inspiration, Sacraments, we know with a knowledge which is everywhere compassed by and tinctured with ignorance. "We have known, or rather are known," is the Apostle's significant self-correction.[1]

Let me now summarise the main line of thought which I have tried to put before you, and with which I have sought to link in what seems to me natural connection, the several particular topics of my address.

There is, as I believe, committed to the Church of England (with the Anglican Communion of which she is at once the mother stock and most ancient branch), a task and opportunity of very special significance, but also of exceptional and extraordinary difficulty. We do not, I think, any of us consider enough what this is. Some of us insufficiently recognise its existence, some by whom it is emphasised go (too often) the wrong way about it. It is broader, deeper and harder than we any of us see.

Our task is to set forth and represent the revealed truth of the Church as the instrument of the Son of God for accomplishing, through the Spirit, His work of bringing Man, and through Man creation, back to God. But we have to do this with eyes wide open to the dangers and evils of Ecclesiasticism, and amongst a people in whom the experience of those evils in the past has created a strong prejudice against anything that is ecclesiastical or Churchly.

The Church of England has a vivid faith in the Holy Catholic Church. She does not indeed take it as synonymous with the Kingdom of God (whose scope and operations go outside it, and are wide as the world), but she holds it to be the purposed organic instrument and representative of that kingdom. The Church of England has no doubt of her own part in the Holy Catholic Church; its Creed is her Creed, its ordinances her ordinances, its Ministry her Ministry, the highest act of her worship is one form or edition of the Church's ancient Liturgy; she defines in simple form (as in the Lambeth Conference of 1887) the essentials of Churchmanship; she

[1] Gal. iv. 9.

looks back over all the history of the Church, and feels it, with its triumphs and its manifold evils, to be her own; she sees in the things against which she is 'protestant,' the corruptions or misuse of true teachings or ordinances, of the Sacraments, of the Ministry, of the true spiritual authority of the Church.

She recognises in the conception of the Church with its manifoldness in unity, with its broad character as true human society and fellowship, with its order and freedom, with its privilege of Divine Presence and operation, the thing which meets the needs of modern life, because it meets the fundamental needs of man.

She cannot recognise any Gospel which excludes this article about the Holy Catholic Church. She knows that the Church's existence is the true context of its teaching. The fresh witness of very different men such as Ritschl in Germany, and Dr. Sanday among ourselves, confirms her teaching that the Christian Society, and the individual believer only in and through it, is the object of justification. She cannot for a moment accept the view that the organic and collective part of Christian life is only a matter of terrestrial and passing interest, or of human devising. She does not so read the word spiritual as though it discredited the forms which embody and the means which express. Still less can she suppose that the Church means nothing more than the more spiritual or better side of that natural life of the world out of which she was to draw men one by one, building them up into her new fabric.

But then with all this strong high inspiring belief, what does she find, what do we find as we look about us?

Imperfect and inadequate realisation in actual fact of this high ideal? That of course; for that we are prepared. Backwardness and unwillingness to accept the ideal on the part of the unconverted and the carnal? That also, of course. But surely more and worse than this We find a prejudice against the very name of what is of the Church or Ecclesiastical. That prejudice is widespread among men; it is shared by some of the best and noblest, nay, by many who are themselves devoutly Christian. We look abroad where the Church is organised most powerfully, and we find it habitually regarded as a great 'interest,' often pursuing very selfish ends, allying with very

questionable forces, obstructing spiritual freedom and moral progress, almost entirely governed by and identified with its own professional class; and anything but the holy centre round which gathers whatever is pure and lovely and of good report in the human life about it.[1] We come back to ourselves, and we find this anti-ecclesiastical feeling, tempered indeed and happily free from much of the intense bitterness which it has abroad, but still strongly marked and widely diffused.

We ask the reason of all this; for our conscience tells us that we cannot put it all down to the inherent perversity of our fellow-men. The answer comes to us from history: history interpreted by our knowledge of the human heart. The heart is deceitful above all things; but its deceiving power is at its height when it can give itself the sanction of religion; when it can flatter itself that its prejudices or narrownesses are zeal for truth, and its self-assertion and love of power zeal to bless. What a record there is against us! I do not attempt to summarise it. It is ill work, indeed, registering the sins of our forefathers, when we ought to be discerning our own. But no man, in my judgment, is competent to deal practically with the Church's work to-day who does not recognise that by a process which had reached a climax in the later Middle Age, the Church had been deformed almost out of likeness by those errors of its own, those 'defects of its qualities' and exaggerations of its meanings, which in a single word may be summed up as Ecclesiasticism. And we can put our finger on its component parts. Exaggeration of the difference between clergy and people; the perversion of pastoral care and authority, whether in higher or lower place, into a domination masterful and often tyrannical of the conscience;[2] the beauty of a free and equal spiritual brotherhood almost gone; the interests of right and truth largely identified with the external interests of an institution very earthly in much of its character; the witness to truth changed into a claim to impose, and to prohibit, and to define with increasing peremptoriness

[1] A painful light has been thrown on these words since I wrote them in July by what has lately passed in France.

[2] Cf. Dr. Moberly: "The materialisms and the arrogances which are the besetting sins of a false sacerdotalism." In Sanday's *Conception of Priesthood*, Appx. p. 151.

and presumption and minuteness, about things as to which we have not been told and therefore do not know and cannot tell; a corresponding development, in the sphere of observance, of the mechanical, ceremonial and external parts of religion, till there was an almost incredible misunderstanding of their relation and proportion to the other deeper and more interior parts; a dissociation of religion as a formal crystallised thing from the instinctive moralities, and aspirations, and movements of human conscience and thought.

I do not wish to exaggerate by an iota; but I do not believe that I am exaggerating, if it is always remembered that I am speaking of the evils, and not of the beauties and sanctities, of the Mediæval Church. And I do say that distortion so great, so glaring, and also so subtle and far reaching, of the true pattern of the City of God, has naturally and inevitably governed to a large extent the whole sequel of life within the Church, and of opinion outside and about it, and does so govern to-day. I do not wish to do more than allude to the fact (which intensifies so enormously this result) that to a very large extent the results and methods and evils of the Mediæval Church were maintained, and carried forward, and in some directions even intensified, by the Church of the Roman obedience, which is always at our side, a great magnet of attraction and repulsion by which none of the needles are unaffected.

I pray and charge you, then, beloved brethren, to give grave and serious consideration to these things, and with your best powers, by God's grace, to read their teachings. But especially do I charge you each not to read to himself the teachings which may be his neighbour's need but are not his own. Depend upon it those warnings which we do not at first see are often those which we need most.

For those of you who rate high the place of the Church in Christian life and teaching, and to whom such a description as mine of its claims and dignity may have been welcome, the duty, I think, is to face unflinchingly, and to realise to yourselves by honest study, the tremendous lesson which history reads to us of the extent, and depth, and power of the tendencies to Ecclesiasticism, to watch against them most vigilantly in yourselves and in the movements with which you have to do; and then, secondly, to consider much and often what special prudence and care is to be used in commending the Church's truths

to a people like ours, upon whose memory and imagination the experience of those immense perversions has left so deep and abiding a trace. It is not too much to say that much has been said and done amongst us in neglect of these two great considerations, and as though those lessons of historical warning were not written for our admonition. This is, I think, real disloyalty, not so much to the Church of England as to the guidance of God through facts. It has been lately said of Richard Hooker that "he wrote as one who was aware of a wide prejudice against the cause he is maintaining;"[1] it is not added that this made him more defiant and careless of the prejudices or opinions with which he had to reckon; but only that he measured his words and scrutinised his own position with the more scrupulous care.

You, on the other hand, who, though you recognise (as I believe, increasingly) a certain value in the Church's order are not tempted to overrate her importance and the value of her inheritance of teaching and worship, and who read ecclesiastical history chiefly for its warnings—you surely will recognise the immense probability that the very same causes warp your judgments as warp your brethren's, though it may be in an opposite sense; that reaction has done upon you its distorting work, and that you may be slighting, or even attacking, parts of truth and aspects of a complete Christian life, which you irresistibly connect with their perversions or caricatures. It is poor work, at the point where we stand to-day, to be merely reiterating the negative voices of protest to which Mediævalism drove the aggrieved hearts and consciences of men.

Nor is this all. We minister to each other's mistakes. Laugh at the dangers of Ecclesiasticism, and you raise some one else's apprehensions of it to panic. Slight the Church's rules, and you only provoke the more in others an undiscriminating loyalty which will even hug her abuses or faults.

I speak to you, as I believe I ought, in the tone of one who teaches; but not as one who fancies himself exempt from these dangers. Some of us may be conscious that both kinds in their turn lay hold upon us.

Meanwhile the voices both of our failures and of our vocation are

[1] Introduction to Hooker, Book V., F. Paget, D.D. (Clarendon Press, 1899).

loud in our ears, if we have ears to hear. The first tell us how near the Church has come to being regarded by masses of Englishmen with indifference, as a thing that may be passed by, an institution aloof, a sphere of eccentric beliefs, controversies, and observances. But the second—the voices of our vocation—how austere and bracing at once is their sound! They tell us of a high responsibility for ministering the purpose of God to the great race to whom, more than any other, it seems as if the future of the world and of humanity may belong. We cannot think, we who know England, and whose hearts beat with English life, that this great work can ever be done by any mere revival of mediævalism. We are equally sure that it requires more than the meagre and partial subjectivities of Protestantism. It must be done by a great Church, in whose life all that time of corruption and controversy is only an episode of humbling and bitter discipline, through which it pleased God to bring her still alive, and with opportunities not altogether foregone. It must be done by a Church which knows the power of the Spirit and the Present Christ, and the radiation of that power and that presence through Sacraments, through the work of the Ministry, through the intercourse of Christian fellowship, through the exercise of charity; but which knows also by experience how easily the pettinesses of human explanation and human execution can deform and lower these holy things. The Church for that great work of the future must be able to bring forth out of its treasures things new and old;[1] it must have its ears open to hearken, from generation to generation, what the Lord God will say concerning it;[2] it must, like every faithful pastor and teacher within it, learn from those whom it teaches, enrich itself from those to whom it ministers. To the truth with which it is in charge, the responses of human experience, and instinct, and thought must bring their own illuminating and interpreting comment. It must have no such conceited thought of an exclusive possession of all truth as may prevent the 'kings' of the earth's natural goodness, and advancing knowledge, and developing thought 'bringing their glory and honour into it' with acclamations of welcome.[3] It must be a magnet attracting to itself all the kindred things of piety and goodness among men. It must wield influence as of a gracious and

[1] Matt. xiii. 52. [2] Ps. lxxxv. 8.
[3] Rev. xxi. 24.

winning personality, under whose touch others give of their best and come to their best. You will say that this is the vague description of an ideal. Yes, but it is ideals which command and attract. When ideals are false or narrow, life is contracted; when ideals are faded and lacking, life burns low and dull. The ideal such as we have tried to draw, if it be in the likeness divinely meant, may at least often draw us to lift up our hearts, to look abroad, and to look forward, to see the things of our own choosings and contentions in something more like their true proportions, and to feel the solemnising yet kindling power of a great responsibility and a great hope.

APPENDICES

APPENDIX I.

(Page 9.)

The following Prayers for Rogation Days may be worth reprinting.

The first is by Bishop Cosin, or at least found in his handwriting.

The second (which would hardly be suitable in other than rural parishes) was proposed by the Commission of 1689.

Some of Bishop Andrewes' forms of intercession, adapted in detail by the officiating Minister, serve admirably for Rogation use. It will be remembered that Andrewes' forms for Consecration of Churches, &c., are in substance those which are in general use.

I.

Almighty God, Lord of Heaven and Earth, in whom we live and move and have our being; who do'st good unto all men, making thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust: Favourably behold us thy people, who call upon thy Name, and send us thy Blessing from heaven, in giving us fruitful seasons, and filling our hearts with food and gladness, that both our hearts and mouths may be continually filled with thy Praises, giving thanks to thee in thy Holy Church, through Jesus Christ our Lord. Amen.

II.

Almighty God, who hast blessed the earth that it should be fruitful, and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name, through Jesus Christ our Lord. Amen.

Blunt, Annotated Book of Common Prayer, p. 110.

APPENDIX II.

(Page 9.)

"All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

"And the Curate that ministereth in every Parish Church or Chapel, being at

home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him."—*Book of Common Prayer*, "Concerning the Service of the Church."

Compare the careful directions: "The Psalter shall be read through once every month as it is there appointed, both for Morning and Evening Prayer." "The New Testament . . . shall be read over orderly every year twice."

APPENDIX III.

(Page 75.)

PAROCHIAL CHURCH COUNCILS.

RESOLUTIONS AGREED TO BY BOTH HOUSES ON JULY 5, 1898.

1. That this House desires earnestly to impress upon the parochial Clergy the importance of securing the confidence and co-operation of lay Churchmen in the manner which, in each parish, may be best adapted to its wants; and that one mode by which this end might be accomplished would be the formation of Parochial Church Councils.

2. That the initiative in forming such Councils should rest in the Incumbent, subject to the approval of the Bishop of the diocese.

3. That such Councils should consist of the Incumbent or Curate-in-charge, who shall be the Chairman of the Council, the assistant Clergy licensed by the Bishop, the churchwardens and sidemen, duly appointed and admitted, together with elected councillors.

4. That the elected councillors be male communicants of the Church of England of full age.

5. That the electors be baptized and confirmed members of the Church of England, resident in the parish, and of full age.

6. That the duties of the Council should be to take the principal share in the raising of funds and administration of finance, to assist the Incumbent in the initiation and development in the parish of all departments of parochial Church work, and to advise him on matters on which he thinks it expedient to consult them.

7. That if it should be considered by the Incumbent to be desirable that the Council should be dissolved, then, with the written consent of the Bishop of the Diocese, the Incumbent may dissolve it.

APPENDIX IV.

(Page 94.)

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER AND REPORT UPON THE OFFICE OF THE CHURCH WITH RESPECT TO INDUSTRIAL PROBLEMS—(*a*) THE UNEMPLOYED; (*b*) INDUSTRIAL CO-OPERATION.

I.

The Committee desire to begin their Report with words of thankful recognition that throughout the Church of Christ, and not least in the Churches of our own

Communion, there has been a marked increase of solicitude about the problems of industrial and social life, and of sympathy with the struggles, sufferings, responsibilities, and anxieties, which those problems involve.

They hope that they rightly discern in this some increasing reflection in modern shape of the likeness of the Lord, in whose Blessed Life zeal for the souls and sympathy for the bodily needs of men were undivided fruits of a single Love.

The Committee, before proceeding to touch upon two specific parts of the subject, desire to record briefly what they deem to be certain principles of Christian duty in such matters.

The primary duty of the Church, as such, and, within her, of the Clergy, is that of ministry to men in the things of character, conscience, and faith. In doing this, she also does her greatest social duty. Character in the citizen is the first social need; character, with its securities in a candid, enlightened, and vigorous conscience, and a strong faith in goodness and in God. The Church owes this duty to all classes alike. Nothing must be allowed to distract her from it, or needlessly to impede or prejudice her in its discharge, and this requires of the Clergy, as spiritual officers, the exercise of great discretion in any attempt to bring within their sphere work of a more distinctively social kind.

But while this cannot be too strongly said, it is not the whole truth. Character is influenced at every point by social conditions, and active conscience, in an industrial society, will look for moral guidance on industrial matters.

Economic science does not claim to give this, its task being to inform but not to determine the conscience and judgment. But we believe that Christ our Master does give such guidance by His example and teachings, and by the present workings of His Spirit; and therefore under Him Christian authority must in a measure do the same, the authority, that is, of the whole Christian body, and of an enlightened Christian opinion. This is part of the duty of the Christian Society, as witnessing for Christ and representing Him in this present world, occupied with His work of setting up the Kingdom of God, under and amidst the natural conditions of human life. In this work the clergy, whose special duty it is to ponder the bearings of Christian principles, have their part; but the Christian laity, who deal directly with the social and economic facts, can do even more.

The Committee believe that it would be wholly wrong for Christian authority to attempt to interfere with the legitimate evolution of economic and social thought and life by taking a side corporately in the debates between rival social theories or systems. It will not (for example), at the present day, attempt to identify Christian duty with the acceptance of systems based respectively on collective or individual ownership of the means of production.

But they submit that Christian social duty will operate in two directions:—

1. The recognition, inculcation, and application of certain Christian principles. They offer the following as examples:—

(*a*). The principle of Brotherhood. This principle of Brotherhood, or Fellowship in Christ, proclaiming, as it does, that men are members one of another, should act in all the relations of life as a constant counterpoise to the instinct of competition.

(*b*). The principle of Labour. That every man is bound to service—the service of God and man. Labour and service are to be here understood in their widest and most inclusive sense; but in some sense they are obligatory on all. The wilfully idle man, and the man who lives only for himself, are out of

place in a Christian community. Work, accordingly, is not to be looked upon as an irksome necessity for some, but as the honourable task and privilege of all.

(*c.*) The principle of Justice. God is no respecter of persons. Inequalities, indeed, of every kind, are inwoven with the whole providential order of human life, and are recognised emphatically in our Lord's words. But the social order cannot ignore the interests of any of its parts, and must, moreover, be tested by the degree in which it secures for each freedom for happy, useful, and untrammelled life, and distributes, as widely and equitably as may be, social advantages and opportunities.

(*d.*) The principle of Public Responsibility. A Christian community, as a whole, is morally responsible for the character of its own economic and social order, and for deciding to what extent matters affecting that order are to be left to individual initiative, and to the unregulated play of economic forces. Factory and sanitary legislation, the institution of Government labour departments and the influence of Government, or of public opinion and the press, or of eminent citizens, in helping to avoid or reconcile industrial conflicts, are instances in point.

2. Christian opinion should be awake to repudiate and condemn either open breaches of social justice and duty, or maxims and principles of an un-Christian character. It ought to condemn the belief that economic conditions are to be left to the action of material causes and mechanical laws, uncontrolled by any moral responsibility. It can pronounce certain conditions of labour to be intolerable. It can insist that the employer's personal responsibility, as such, is not lost by his membership in a commercial or industrial Company. It can press upon retail purchasers the obligation to consider not only the cheapness of the goods supplied to them, but also the probable conditions of their production. It can speak plainly of evils which attach to the economic system under which we live, such as certain forms of luxurious extravagance, the widespread pursuit of money by financial gambling, the dishonesties of trade into which men are driven by feverish competition, and the violences and reprisals of industrial warfare.

It is plain that in these matters disapproval must take every different shade, from plain condemnation of undoubted wrong to tentative opinions about better and worse. Accordingly any organic action of the Church, or any action of the Church's officers, as such, should be very carefully restricted to cases where the rule of right is practically clear, and much the larger part of the matter should be left to the free and flexible agency of the awakened Christian conscience of the community at large, and of its individual members.

If the Christian conscience be thus awakened and active, it will secure the best administration of particular systems, while they exist, and the modification or change of them, when this is required by the progress of knowledge, thought, and life.

It appears to follow from what precedes that the great need of the Church, in this connection, is the growth and extension of a serious, intelligent, and sympathetic opinion on these subjects, to which numberless Christians have as yet never thought of applying Christian principles. There has been of late no little improvement in this respect, but much remains to be done, and with this view the Committee desire to make the following definite recommendation.

They suggest that, wherever possible, there should be formed, as a part of local

Church organisation, Committees consisting chiefly of laymen, whose work should be to study social and industrial problems from the Christian point of view, and to assist in creating and strengthening an enlightened public opinion in regard to such problems, and promoting a more active spirit of social service, as a part of Christian duty.

Such Committees, or bodies of Church workers in the way of social service, while representing no one class of society, and abstaining from taking sides in any disputes between classes, should fearlessly draw attention to the various causes in our economic, industrial, and social system, which call for remedial measures on Christian principles.

Abundant illustration of the kind of matters with which such Committees might deal will be found in the following sections of the Report:—

II.

The problem of the Unemployed brings us face to face with the two questions:—

(I.) How best to help those who are unemployed, and in need, at any particular moment.

(II.) How to counteract the causes in the society of our time which tend to drive people into this necessitous class, and make it so numerous.

(I.) The unemployed are of different types and require different modes of treatment.

(*a.*) The *unwilling*, such as the lazy, and the vagrant.

These especially need authoritative discipline and corrective management. The existence of such an idle and necessitous class being a danger to society, the State should undertake the duty of dealing with them, both by means of disciplinary authority, and by an enlightened administration of Poor Laws, making labour a condition of relief, and using all possible means, by training and otherwise, to turn them into good citizens.

(*b.*) The *unfit*, viz.: (1) The aged poor, for whom Christian society is bound to provide by pension or otherwise some form of decent support; (2) the sick, who must be nursed and tended while ill, and should be assisted in making a fresh start when they recover; (3) destitute children, who should be maintained and educated, so that they may have a chance of growing up to be honest and useful members of society.

(*c.*) The *unfortunate*, the wreckage of our industrial and social system. Many of these are wrecked, not by any fault of their own, but through dislocations of trade, changes of fashion, mechanical inventions, the lack of technical training, and other causes, and they have a strong claim on Christian society to assist them by some form of organisation ready for the purpose.

(*d.*) The *morally weak*, who are wrecked through lack of character, being rendered useless by drunkenness and other forms of vice; and they offer a large field for the healing and reforming influences of Christian charity, such as homes and reformatories.

II. The causes which tend to swell the number of the unemployed and suffering poor present even greater difficulties. The Church will best contribute to their solution by patient consideration of such matters as the following:—

(1) Forms of trade or industry, or any usages, which lead to the "sweating" and degradation of the labouring class, and possible methods of reform.

(2) Methods of moralising industrial and commercial relationships.

(3) Stronger control by public opinion and authority over the housing of the poor, both in town and country, and methods by which the existing laws may be more effectually carried out so as to secure the conditions necessary for a decent moral life.

(4) The encouragement of all sound organisations which have for their object the advancement of thrift and temperance, and the assistance of the working man in making provision for sickness and old age.

(5) Possibilities of minimising fluctuations and dislocations of employment, with the sufferings consequent upon them, by means of such agencies as Labour Bureaux, Boards of Conciliation and Arbitration, and some judicious use of public works in times of stress.

(6) Methods of making country life and occupations more attractive and remunerative, so as to lessen the drift of population into great towns.

(7) The success or failure of the many agencies and schemes, both public and private, which are already in operation for the healing or prevention of these social ills.

III.

In dealing with the subject of Industrial Co-operation, the Committee desire to record their appreciation of the benefits which its originators and supporters have conferred upon the community.

It has helped to spread and strengthen the feeling of mutual membership or brotherhood, and to conciliate the interests of the capitalist, the workman and the purchaser. It has been equally beneficial in contributing largely to the growth of thrift, independence, a sense of the dignity of labour, and happy family life and contentment, among that portion of the working classes who have taken a share in it. The Committee hope to see it as successfully established on the side of productive industry, as it is in the field of commercial distribution.

At the same time there would seem to be the need of a note of warning. The very success of the movement is bringing with it an element of danger.

It will be equivalent to the comparative failure of this great movement if it should degenerate into a vast system of joint-stock shopkeeping or industry, conducted on selfish principles, with no dominant moral purpose pervading it, no longer earnestly striving for the amelioration of social and industrial conditions, but aiming chiefly at large dividends.

Such a system is only selfish competition decked out in new garments, and bearing a new name.

The sympathy of the Church with the co-operative movement must depend on the faithful adhesion of those who direct it to its true moral and spiritual purpose.

Such Committees of Social Service as have been recommended above should draw attention to subjects like the following :—

1. The dangers that threaten the co-operative movement through its becoming infected by the spirit of selfish competition, as illustrated by its tendency to give up the principle of profit-sharing on the part of the workers.

2. The elevating influence which the feeling of associated ownership exercises on the character of workmen.

3. The great importance of education.

4. The necessity of confidence in approved leaders, and readiness to entrust responsible authority to capable individuals, and to remunerate them liberally.

5. The vast opportunities for social amelioration which the co-operative system has before it.

The Committee hope that they have shown conclusively how varied and urgent are the questions which demand Christian thought and attention; and that they have sufficiently indicated some of the ways in which it is possible to permeate commercial and industrial life with the regulative and inspiring force of applied Christianity.

They record their conviction that conspicuous, sustained, and widespread effort in this direction, more particularly on the part of Christian laymen, is required at the present time, as one special sign and form of the witness of the Church to the all sufficiency of her Divine and Incarnate Lord, and to the transforming, enlightening, and quickening power of His Spirit upon human character and life.

Resolution formally adopted by the Lambeth Conference in 1897:—

"That this Conference receives the Report of the Committee on the duty of the Church in regard to Industrial Problems, and commends the suggestions embodied in it to the earnest and sympathetic consideration of all Christian people."

APPENDIX V.

Ordinations for the Three Years 1896, 1897, 1898.

Number of men ordained Deacons 1896—1898.

Ordinations at Trinity	37	In 1896	29
,, in September	30	In 1897	44
,, in Advent	37	In 1898	31
Total	104	Total	104

Of these 25 were graduates of Oxford.
45 ,, ,, ,, Cambridge.
14 ,, ,, ,, other Universities.
7 ,, Associates of King's College, London.
7 came from non-graduate Theological Colleges.
6 were Literates.

Of the Oxford and Cambridge candidates 23 had graduated with honours, 6 in the 1st Class (one a double first), 6 in the 2nd Class, 10 in the 3rd Class, and 1 in the 4th Class.

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